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LIST OF PUBLICATIONS.

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1. The Proverbs and Epigrams of John Heywood. Reprinted from the Edition of 1562.
2. The Works of John Taylor the Water Poet. Reprinted from the Folio of 1630. *Part I.*

For the Second Year 1868-9.

3. The Works of John Taylor the Water Poet. Reprinted from the 1630. *Part II.*
4. The Works of John Taylor the Water Poet. Reprinted from the 1630. *Part III. (Completing the volume.)*
5. Zephania. Reprinted from the Original Edition of 1594.

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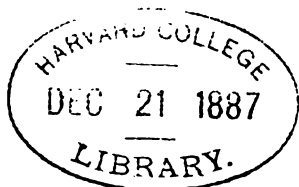
6. The 'ΕΡΑΤΟΜΗΘΕΙΑ or Passionate Centurie of Love, by Thomas Reprinted from the Original Edition of (circa) 1581.
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THE
HYMNES AND SONGS
OF THE
CHURCH.

BY
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CONTENTS.

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The second part consists of Spirituall Songs, appropriated to the seuerall Times and Occasions obserueable in the Church of England.

Translated and Composed by G. VV.

LONDON Printed for *G. W.* 1623.

Cum Priuilegio Regis Regali.

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Together with such other Hymnes, and Creeds,
 as haue anciently beene sung in the
 Church of ENGLAND.

The Preface.

Hainely false is their supposition, who conceiue, that the *Hymns*
Songs, and Elegies of the Old Testament, are impertinent to
 these latter Ages of the *Church*. For, neither the Actions, nor
 Writings of the Ancient *Israelites*, which are recorded by the
Holy Spirit, were permitted to bee done, or written, for their
 owne sakes, so much, as that they might bee profitable to warne and in-
 struct vs of the latter Times; according to Saint *Paul*, 1 *Cor.* 10. And indeed,
 so much is not onely testified by that *Apostle*, in the place asorecited,
 and throughout the Epistle to the *Hebrewes*; but the verie names of those
Persons and Places, mentioned in these *Hymnes and Songs*, doe manifest
 it: and farre better expresse the nature of that which they mystically point
 out, then of what they are litterally applied vnto; as those who will
 looke into their proper significations shall apparantly discouer. That,
 therefore these parcels of *Holy Scripture* (which are for the most part Mec-
 ter in their Originall Tongue) may bee the better remembred, to the Glo-
 rie of God, and the oftner repeated, to those ends for which they were
 written: they are here disposed into *Lyrick-verse*: and doe make the *First*
Part of this Booke. VVhich *Booke* is called, *The Hymnes, and Songs of the*
Church, not for that I would haue it thought Part of the Churches *Liturgie*:
 but because they are made in the Person of all the Faithfull, and doe
 (for the most part) treat of those things which concerne the whole *Catholike Church*.

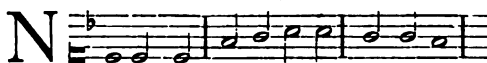
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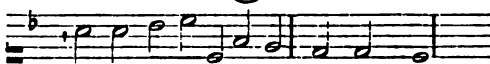
The first Song of Moses. Exod. 15.

This Song was composed and sung, to praise the Lord, for the Israelites miraculous passage through the Red-Sea: and for their delivery from those Egyptians, who were there drowned. It may (and should also) be sung in the Christian Congregations, or by their particular members, both with respect to the Historicall and Mysticall senses thereof. Historically, in commemoration of that particular Deliverance which God hath so long ago, & so wondrously vouchsafed to his persecuted and afflicted Church. Mytically, in acknowledgement of our owne powerfull Deliverance from the bondage of those spirituall Adversaries, whereof those were the Types. For, Pharaoh (signifying vengeance) typified Our great Enemie, who with his host of Temptations, Afflictions, &c. pursueth vs in our passage to the spirituall Canaan. The Red-Sea, represented our Baptisme, 1 Cor. 10. 2. By the Dukes and Princes of Edom (mentioned in this Song) are prefigured those powers and friends of the kingdom of Darkenesse, which are, or shall be, molested at the newes of our Regeneration. And therefore, this Hymne may very properly be used after the Administration of Baptisme.

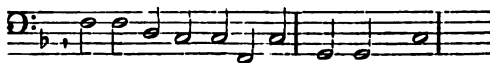
SONG 1.



Ow shall the praises of the LORD be sung:



For, hee a most renowned Triumph wonne:



Both



Song 1.

3

Both Horfe and Man into the Sea he flung ;

And them together there hath ouerthrowne.

The LORD is He, whose strength doth make me

strong; And hee is my Saluation and my Song.

A 3 My

Song 1.

My GOD, for whom I will a house prepare; My

Fathers GOD, whose praise I will declare.

²
 Well knows the LORD to war what doth pertain;
 The *L O R D-Almightie* is his glorious *Name* :
 He *Pharaohs* Charrets, and his armed *Train*,
 Amid the *Sea* o'rewhelming, overcame :
 Those of his Armie that were most renown'd,
 Hee hath together in the *Red-sea* drown'd ;
 The Deepes, a couering ouer them were throwne,
 And, to the bottome funke they, like a stone.

³
 LORD, by thy powre thy *Right-hand* famous growes :
 Thy *Right-hand*, LORD, thy Foe destroyed hath :
 Thy *Glory* thy Opposers ouerthrowes ;
 And, stubble-like, consumes them in thy wrath.
 A blast but from thy nostrils forth did goe,
 And vp together did the waters flow ;

Yea,

Song 1.

5

Yea, rowled vp on heaps ; the liquid Flood
Amid the Sea, as if congealed, flood.

I will pursue them ⁴ (their *Pursuer* cri'd)
I will o'rtake them, and the spoile enioy :
My lust vpon them shall be satisfi'd :
With Sword vnſheath'd my hand shall them destroy.
Then from thy breath a gale of winde was sent :
The billowes of the Sea quite o're them went :
And they the *mightie waters* funke into,
Eu'n as a weightie peece of Lead will doe.

⁵
L O R D, who like thee among the *G O D S* is there !
In holinesse so glorious who may bee !
VVhose praises so exceeding dreadfull are !
In doing wonders who, can equall thee !
Thy glorious *Right-hand* thou on high didst reare,
And in the earth they quickly swallow'd were :
But thou, in mercie, on-ward hast conuaid
Thy *People*, who'e redemption thou hast paid.

⁶
Them, by thy strength, thou hast bin pleas'd to beare
Vnto a holy *Dwelling place* of thine :
The *Nations* at report thereof shall feare ;
And grieve shall they that dwell in *Palestine*,
On *Edoms* Princes shall amazement fall :
The mightie men of *Moab* tremble shall ;
And, such as in the land of *Cana'n* dwell,
Shall pine away, of this when they heare tell.

⁷
They shall bee ceazed with a horrid feare :
Stone-quiet thy Right hand shall make them be,

A 4

Till

Till passed ouer, *L O R D*, thy *People* are ;
 (Till those passe ouer, that were bought by thee.)
 For, thou shalt make them to thy *Hill* repaire,
 And plant them there (oh *Lord*) where thou art heire;
 Eu'n there, where thou thy *Dwelling* hast prepar'd ;
 That *Holy place*, which thine owne hands haue rear'd.

8

The *L O R D* shall euer, and for euer raigne :
 (His Soueraignty shall neuer haue an end)
 For, when as *Pharoh* did into the *Maine*
 VVith Charrets, and with horsemen downe descend,
 The *Lord* did backe againe the Sea recall,
 And with those waters ouerwhelm'd them all :
 But, through the verie inmost of the fame,
 The Seed of *I/rael* safe and drie-shod came.

The second Song of *Moses*.

THis Song was given by God himselfe, to be taught the Iewes; that it might remaine as a witnesse against them when they should forget his benefits. For, it appears, the Diuine wisdom knew, that when the Law would be lost and forgotten, a Song might be remembred to posteritie. In this Hymne (Heauen and Earth being called to witnesse) the Prophet makes first a narration of the Iewes perversenesse: and then deliuereth prophetically three principall things; wherein diuers other particulars are considerable. The first is, a Prædiction of the Iewes Idolatry, with the punishments of it. The second is, their hatred to Christ, with their Abiection. And the last, is of the calling of the Gentiles. We therefore, that haue by faith and experience, seene the successe of what is herein foretold, ought to Sing it often, in remembrance of Gods Iustice and Mercy. And (seeing we are all apt enough to become as forgetfull of our Redemers fauour as they) we should by the repetition heereof, seek so to stirre vp our considerations, that (as *S. Paul* counselleth) we might the better meditate the goodnesse and seueritie of God, &c. For, if he hath not spared the naturall branches, Let vs take heede, as the same Apostle aduiseeth. Rom. 11. 21.

SONG

Song 2.

7

SONG. II

Sing this as the first Song.

TO what I speake an eare yee *Heauens* lend,
And heare thou earth what words I vtter will.
Like drops of Raine, my Speeches shall descend,
And as the Dew, my Doctrine shall distill:
Like to the smaller Raine on tender flowers,
And as vpon the grasse the greater showers:
For, I the *LORDS* great name will publish now;
That fo our *GOD* may praised bee of you.

²
Hee is that *Racke*, whose workes perfection are:
For, all his waies with iudgment guided bee:
A *GOD* of truth, from all wrong-doing cleare:
A truly iust, and righteous-one is he;
Though they themselues defil'd vnlike his Sonnes,
And are a crooked race of froward-ones.
Oh mad and foolish Nation! VVhy dost thou
Thy selfe vnto the *Lord* so thanklesse show?

³
Thy *Father* and *Redeemer* is not hee?
Hath hee not made, and now confirm'd thee fast?
Oh! call to minde the daies that older bee,
And weigh the yeares of many ages past.
For, if thou aske thy *Father*, hee will tell,
Thy *Elders* also, can informe thee well,
How he (*the high'st*) did *Adams* sonnes diuide,
And shares for euery Family provide;

⁴
And how the *Nations* Bounds hee did prepare,
In number with the Sonnes of *Israel*.

For,

For, in his *People* had the *L O R D* his share,
 And *Jacob* for his part allotted fell :
 VVhom finding in a place possest of none,
 (A Defert vast, vntilled and vnknowne)
 Hee taught them there, hee led them farre and nigh,
 And kept them as the Apple of his eie.

5
 Eu'n as an *Eagle*, to prouoke her young,
 About her neast doth houer here and there,
 Spread forth her wings to traine her birds along,
 And sometime on her backe her younglings beare :
 Right so, the *Lord* conducted them alone,
 VVhen for his aid, *Strange-god* with him was none.
 Them on the High-lands of the earth hee set,
 VVhere they the plenties of the field might eate.

6
 For them hee made the Rocke with Honey flow :
 Hee drained oyle from stones, and them did feed
 VVith Milke of Sheep, with Butter of the Cow,
 VVith Goats, fat Lambs, and Rams of *Bashan* breed :
 The finest of the wheat hee made their food,
 And of the Grape they drunke the purest blood.
 But, herewithall vnthankfull *Israell*
 So fat became, hee kicked with his heel.

7
 Growne fat, and with their grosenefesse couer'd o're,
 Their *God*, their Maker, they did soone forsake :
 Their Rocke of health regarded was no more ;
 But with strange Gods, him ieaious they did make.
 To mooue his wrath, they hatefull things deuiz'd :
 To *Diuels*, in his stead, they sacrific'd ;
 To *Gods* vnknowne, that new inuented were,

And

Song 2.

9

And such, as their Fore-fathers did not feare.

8

They minded not the *Rocke*, who them begat,
But quite forgot the *God*, that form'd them hath :
VVhich when the *LORD* perceiu'd, it made him hate
His Sonnes and Daughters, mouing him to wrath.

To marke their end, said he, Ile hide my face :

For, they are faithlesse Sonnes, of froward race :
My wrath, with what is not a God, they moue ;
And my displeasure with their follies prooue.

9

And I, by those that are no *People*, yet,
Their wrathfull iealousie will mooue for this ;
And by a foolish *Nation* make them fret.

For, in my wrath a fire inflamed is,

And downe to Hell the earth consume, it shall ;

Eu'n to the Mountaines bottoms, fruit, and all.

In heaps upon them mischiefes will I throwe ;

And shoote mine Arrowes till I haue no moe.

10

VVith hunger parched, and confum'd with heat,

I will enforce them to a bitter end :

The teeth of beasts vpon them will I set ;

And will the poyf'nous dust-fed Serpent send.

The Sword without, and Feare within, shall slay

Maids, youngmen, babes, and him whose haire is gray

Yea, I had vow'd to spread them here and there,

Men might forget that such a People were.

11

But this the *Foe* compell'd mee to delay ;

Left that their aduerfaries (prouder growne)

Should (when they heard it) thus presume to say ;

This

This, not the *LORD*, but our high hand hath done.
 For, in this *People* no discretion is,
 Nor can their dulnesse reach to iudge of this.
 Oh had they wisdome, this to comprehend !
 That so they might bethinke them of their end.

12

How should one make a thousand runne away,
 Or two men put ten thousand to the foyle ;
 Except their *Rocke* had fold them for a pray,
 And that the *LORD* had clos'd them vp the while ?
 For, though our *Foes* themselues the Iudges were,
 Their *God* they cannot with our *GOD* compare.
 For, they haue Vines like those that *Sodom* yeelds,
 And such as are within *Gomorrhah* fields.

13

They beare the Grapes of gall vpon their Vine,
 Extreemely bitter are their clusters all :
 Yea, made of *Dragons* venome is their wine,
 And of the cruell *Aspes* infectious gall.
 And can this (euer) bee forgot of mee !
 Or not bee sealed where my treasures bee ?
 Sure, *mine is vengeance*, and I will repay :
 Their feet shall slide at their appointed day.

14

Their time of ruine neere at hand is come :
 Those things that shall befall them hast will make.
 For, then the *LORD* shall giue his *People* doome,
 And on his *Servants*, kinde compassion take,
 VVhen he perceiues their strength bereft and gone,
 And that in prison they are left alone ;
 VVhere are their *Gods* become ? hee then shall say ;
 Their *Rocke*, on whom affiance they did lay ?

15 Who

Song 2.

11

¹⁵
VVho ate the fatteft of their Sacrifice?
VVho of their Drinke-oblations dranke the wine?
Let thofe vnto their fuccour now arife,
And vnder their protection them enshrine.
Behold, confider now, that I am Hee,
And that there is no other *GOD* with mee:
I kill, and make aliue: I wound, I cure,
And there is none can from my hand affure.

¹⁶
For, vp to heau'n on high my hand I reare;
And (as I liue for euer) this I fay,
VVhen I my fhining fword to whet prepare,
And fhall my hand to acting vengeance lay,
I will not ceafe till I my Foes requite,
And am aueng'd on all, that beare me fpight:
But, in their blood, which I fhall make to flow,
VVill fteepe mine arrowes, till they drunken grow.

¹⁷
My fword fhall eate the flefh and bloud of thofe,
Who fhall be either flaine or brought in thrall,
When I begin this vengeance on my Foes.
Sing therefore, with his *People*, Nations all.
For, he his *feruants* bloud with bloud will pay,
And due auengement on his *Foes* will lay:
But to his *Land* compaffion he will fhew,
And on his *People* mercy fhall beftow.

The Song of Deborah and Barak. *Iudg.* 5.

THis Hymne was compofed to glorifie GOD for the great overthrow giuen
to Sifera: who comming armed with many hundred Chariots of yron a-
gainft

gainst the poore oppressed Israelites, (when they had not a Sword or Speare among 40000. of them) was neuertheless miraculously discomfited: to shew the unbeloeving people, that the Lord onely is the God of Battels; and that he is both able, and doth often deliuer his Church, without the ordinary meanes. By the repetition hereof, we praise God, in commemorating one of the great Deliu-rances heretofore vouchsafed to his Church. And in these times of feare and wauering, we may also by this memorable example of Gods providence, streng-then our faith, which is many times weakened by the outward power, prosper-ity, or vaine boastings of the Churches aduersaries: Who shall (doubtlesse) be at last shamefully ruined (according to the Propheticall Imprecation con-cluding this Song) notwithstanding their many likelihoods of preuailing. Yea, then, perhaps, shall that destruction come on them, to Gods greater Glory, when our estate seemes to be most desperate.

SONG. III.

S Ing praises Jh'e'l to the LORD, that thee aue-

B ged so; When to the fight with free accord the

people

Song 3.

13

people forth did goe. You Kings giue eare;

you Princes heare, while to the *LORD* I raise

My voyce aloud, and sing to *GOD*, (the *LORD*

of *Iſ'ra'el*) praise.

2 VVhen

When thou departedst, ²*LORD*, from *Seir* ;
 When thou leftst *Edom* field,
 Earth shooke, the heauens dropped there,
 The Cloudes did water yeeld.
LORD, at thy sight
 A trembling fright
 Vpon the Mountaines fell :
 Eu'n at thy looke,
Mount-Sinai shooke,
LORD God of Israel.

Not long agoe, in *Shamghar's* dayes,
 Old *Anath's* valiant Sonne ;
 And late, in *Jael's* time, the wayes
 Frequented were of none :
 The passengers
 Were wanderers,
 In crooked pathes vnknowne ;
 And none durst dwell,
 Through *Israel*,
 But in a walled Towne.

Vntill I *Deborah* arose, ⁴
 (Who rose a Mother there)
 In *Iss'el*, when new *GODS* they chose,
 That fild their gates with warre.
 And they had there
 Nor shield nor Speare
 In their possession, then ;
 To arme (for fight)
 One *Israelite*

Mong

Song 3.

15

Mong forty thousand men.

To those that *Isrel's* Capitaines are,
 My heart doth much encline ;
 To those, I meane, that willing were :
 O *LORD* the praise be thine.
 Sing ye, for this,
 Whole vsf it is
 To ride on Affes gray ;
 All ye, that yet
 In *Middin* sit,
 Or trauell by the way.

The place where they their water drew,
 From Archers now is cleare.
 The *LORDS* vprihtnes they shall shew,
 And his iust dealing there.
 The *Hamlets* all,
 Through *Isr'el* shall
 His righteoufnesse record :
 And downe vnto
 The Gates shall goe
 The people of the *LORD*.

Arise oh *Deborah*, arise ;
 Rise, rise, and sing a Song.
Abinoam's sonne, oh *Barak* rise :
 Thy Captiues lead along.
 Their *Princes* all,
 By him made thrall
 To the Suruiuor bee.
 To triumph on

B

The

The *Mightie-one*,
The LORD vouchsafed mee.

8

A roote from out of *Ephraim*,
Gainst *Amalek* arose :
And (of the people) next to him,
The *Beniamims* were those.
From *Machir* (where
Good Leaders are)
Came well experienc't men :
And they came downe
From *Zabulon*,
That handle well the Pen.

6

Along with *Deborah* did goe
The Lords of *Issachar* ;
With *Issachar*, eu'n *Barak* too,
Was one among them there.
Hee forth was sent,
And marching went
On foot the Lower-way.
For *Ruben* (where
Diuisions were)
Right thoughtfull-hearts had they.

10

The bleating of the flockes to heare,
Oh wherefore didst thou stay ?
For *Ruben* (where diuisions were)
Right thought-full hearts had they.
But, why did they,
Of *Gilead* stay
On *Jordans* other side ?

And



Song 3.

17

And wherefore than
Didst thou, oh *Dan*,
Within thy Tents abide?

11

Among his harbours lurking by
The Sea-side *Ashur* lay.
But *Zebulon*, and *Nephthali*
Kept not themselves away.
They people are,
Who fearless dare
Their lives to death expose;
And did not yeelde
The hilly-field,
Though *Kings* did them oppose.

12

With them the *Cananiti's* Kings
At *Tanac'h* fought that day,
Close by *Megiddo's* water-springs;
Yet bore no Prize away.
For, lo, the Starres
Fought in there spheres:
Gainst *Sisera* fought they.
And some (by force)
The water-course
Of *Kishon*, swept away.

13

Eu'n *Kishon* River, which was long
A famous Torrent knowne.
Oh thou my soule! oh thou, the *strong*,
Hast brauely troden downe.
Their *Horse* (whose pale
So lofty was)

B 2

Their

Their hooves with prauncing wound ;
 Those of the *Strong*,
 That kickt and flung,
 And fiercely beat the ground.

¹⁴
 A heavy curse on *Meros* lay :
 Curst bee her dwellers all.
 The *Angell* of the LORD doth say
 That Citie curse you shall.
 And therefore this
 Accurving is ;
 They came not to the fight.
 To helpe the LORD,
 (To helpe the LORD)
 Against the *Men of might*.

¹⁵
 But blest bee *Iael*, *Heber's* Spouse
 The *Kenite* ; blest be shee.
 More then all women are, of those
 That vie in Tents to bee.
 To him did shee
 Giue milke, when hee
 Did water onely with ;
 And butter set
 For him to eate,
 Vpon a Lordly dish.

¹⁶
 She in her Left hand tooke a Naile,
 And rais'd vp in the Right
 A workemans Hammer, where-withall
 She *Sisera* did smite.
 His head shee tooke,

VVhen

Song 3.

19

When shee had strooke
His pierced Temples through.
Hee fell withall:
And in the fall,
Hee at her feet did bow.

¹⁷
Hee at her feet did bow his head ;
Fell downe, and life forooke.
Meane-while his longing *Mother* did,
From out her window looke :
Thus, crying at
The Lattice grate,
Why stales his Chariot so
From hasting home ?
Oh ! wherefore come
His Chariot wheelles so slow ?

¹⁸
As thus she spake, her *Ladies-wife*
To her an answer gaue :
Yea, to her selfe, her selfe replies ;
Sure, *sped* (saith she) *they haue* :
And all this while,
They part the spoyle ;
A *Damsell* one, or twaie,
Each homeward beares,
And *Sisters* shares
A partie-coulor'd pray.

¹⁹
Of Needle-worke, both sides of it
In diuers colours are ;
And such it is, as doth besit
the *Spoyle's* necke to weare.

B 3

So

So LORD, still so,
Thy foes o're-throw :
But, who in thee delight,
Oh ! let them be
Sun-like when hee
Ascendeth in his might.

The Song of Hannah. 1. Sam. 2. 1.

Hannah, the Wife of Elkanah, being barren (and therefore upbraided and vexed by Peninnah, her Husbands other Wife) prayed unto the Lord for a Sonne. And hauing obtained him, glorified God in this Song, for deliuering her from the contempt of her Aduersarie. By Hannah (which signifieth Grace, or Gracious) was the Church of Christ represented: And by Peninnah (signifying despised, or forsaken) was figured the Iewish Synagogue. This Song, therefore, is to be vnderstood as a Mysticall Prophecie of that Abiection of the Iewes, and Calling of the Gentiles, which was fulfilled vpon the Birth of Iesus Christ, our true Samuel: at whose Conception, the Blessed Virgin Mary, in her Magnificat, acknowledged the verifying of many particulars fore-told in this Song; euen almost in the same words. In memoriall therefore of those Mysteries, wee ought to sing this Hymne: To comfort vs also against the pride and arrogancie of those, who, by reason of their Multitudes shall scorne and vbrayd the true Church, as Mother onely of a few poore and obscure Children. And wee may vse it likewise to prayse God for that fruitfulness which he hath giuen to our Holy-Mother, who hath lately had many Children aduanced to be Kings, and to sit on the most eminent Thrones of Glory in the Earth, according to this Prophetickall Song.

SONG IIII.

N^{ow} in the LORD my heart doth pleasure take:
My

Song 4.

21

My horne is in the *LORD* aduanced high.

And to my foes an anſwer I will make;

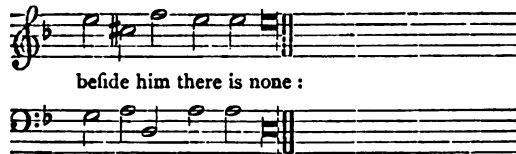
Because in his Saluation ioy'd am I. Like him

there is not any *holy-One*: And other *LORD*

B 4 beside

Song 4.

22



2

Nor like our *GOD*, another God is there.
 So proudly vaunt not then as heretofore :
 But, let your tongues from henceforth now forbear
 All vaine-prefuming words, for evermore. (knowes,
 For why? the *LORD* is *GOD*, who all things
 And doth each purpose to his end dispose.

3

Now broken is their Bow, that once were stout :
 And girt with vigour, they that stumbled are.
 The Full, themselves for Bread haue hired out ;
 Which now they neede not doe, that hungry were.
 The barren VVombe doth feuen Children owne ;
 And shee, that once had many, weake is growne.

4

The *LORD* doth slay, and he reuiues the slaine ;
 Hee to the Graue doth bring, and backe he beares :
 The *LORD* makes poore ; and rich he makes againe :
 Hee throweth downe ; and vp, on high, he reares.
 Hee from the dust, and from the dunghill, brings
 The begger, and the poore to sit with Kings.

3

Hee reares them, to inherit *Glories* throne.
 For why? the *LORD'S* the Earth's vpholders are ;

The

Song 5.

23

The World hath hee erected thereupon.
 Hee to the footing of his *Saints* hath care.
 But, dumbe in darkenesse, Sinners shall remaine :
 For in their strength, shall men be strong in vaine.

6

The *LORD* will to destruction bring them all,
 (Eu'n eu'ry one) that shall with him contend :
 From out of heau'n hee thunder on them shall,
 And iudge the World, vnto the farthest end.
 With strength & power, his *King* hee will supply ;
 And raise the Horne of his *Anointed*, high.

The Lamentation of *David* ouer *Saul*,
 and *Jonathan* his sonne. 2. Sam. 1. 17.

IN this Funerall Elegie, David bewaileth the death of Saul and Jonathan. From whence, these observations may be collected. First, that the slaughter of a valiant Prince is an outward blemish, and inft cause of sorrow in the State. Secondly, that the insulting of an Adversarie is not the least affliction. Thirdly, that the Mountaines of Gilboa are accursed to this day. For, by Gilboa (which is interpreted slipperie or inconstant) is mystically understood that irresolution or despaire, by which men fall into the power of their spirituall Adversarie. Fourthly, we hence may learne to commemorate those things which are praiseworthy even in our enemy. Lastly, it sheweth vs, that wise and good men may tender one Friend more affectionately then another; and that it misbecomes them not, to bewaile their death. This is to be sung historically for our instruction, in the particulars afore mentioned: And may be observed as a Patternne for our Funerall Poemes.

SONG

Song 5.
SONG V.

T Hy beauty *Iſrael* is gone, ſlaine on the Places-
high is hee : The Mightie now are ouerthrowne.
Oh, thus how commeth it to bee !

Let not this newes their ſtreets throughout,
In *Gath*, or *Askalon*, be told
For feare *Philiftia's* daughters flout :
Leſt vaunt th'vncircumcized ſhould.

On you hereafter, let no dewe

You

Song 5.

25

You Mountaines of *Gilboa* fall :
Let there be neither showers on you,
Nor Fields, that breede an Offring thall.
For there, with shame, away was throwne
The Target of the *Strong* (alas)
The Shield of *Saul* ; eu'n as of One,
That ne're with Oyle annointed was.

3
Nor from their blood that slaughter'd lay,
Nor from the fat of strong-men slaine,
Came *Jonathan* his Bow away,
Nor drew forth *Saul* his Sword in vaine.
In life-time, they were louely faire ;
In death they vndiuided are.
More swift then Eagles of the ayre,
And stronger they, then Lyons were.

4
Weepee *Israels* Daughters, weepe for *Saul*,
Who you with Skarlet hath arai'd ;
VVho cloathed you with Pleasures all,
And on your Garments, Gold hath laid.
How comes it, hee that mightie was,
The soyle in battaile doth sustaine.
Thou *Jonathan*, oh thou (alas)
Vpon thy Places-high, wert slaine.

5
And much distressed is my heart,
My Brother *Jonathan*, for thee :
My verie Deare-delight thou wert,
And wondrous was thy loue to mee.
So wondrous, it furpassed farre
The loue of Women (eu'ry way)

Oh,

Oh, how the *Mighty* fallen are !
How warlike Instruments decay !

Dauids Thanksgiuing. 1. Chro. 29. 10.

KING Dauid, hauing by perswasions, and his owne liberall example, stirred up the People to a bountifull Beneuolence toward the building of Gods House; prayed him for that willing and chearefull free Offring. And in his Thanks-giuing we observe this method. First, he acknowledgeth Gods Blessednesse, Greatnesse, Power, Glorie, Victorie, Maiestie, Bountie, with all other good things, are at the Almightyes disposing. Secondly, hee therefore prayeth the Lord; and acknowledgeth also, that his, and the Peoples willingnesse to giue, came not of themselves, but was Gods owne proper Gift (as well as that which they had giuen.) Lastly, he prayeth for the continuance of Gods blessing, both vpon their purposes and endeuors: and, that their Beneuolence may be disposed to that end for which it was giuen. This Song may be very properly vsed, whensoever among vs there hath bene any free and liberall Contributions to good and pious ends. And to fit the same the better to such purposes; the Perions, and some few Circumstances, are a little changed in this Translation.

SONG VI.

Sing this as the fift Song.

I

OH LORD, our euerlasting GOD,
Blisse, Greatnesse, Power and Praise is thine :
With thee haue Conquests their abode,
And glorious Maiestie Diuine.

All things that Earth and Heau'n afford,
Thou at thine owne disposing hast.
To thee belongs the *Kingdome*, LORD,
And thou, for Head, o're all art plac't.

2

Thou wealth and honour do't command ;

To

Song 6.

27

To thee made subiect all things bee :
Both Strength & Pow're are in thine hand,
To bee dispos'd as pleaseth thee.

And now, to thee our GOD therefore,
A Song of Thankfulnesse wee frame ;
(That what wee owe, wee may restore)
And glorifie thy glorious *Name*.

3

But what, or who are wee (alas)
That wee in giuing are so free !
Thine owne before, our *Offring* was,
And all wee haue, wee haue from thee.

For, wee are Guests and Strangers here,
As were our *Fathers* in thy sight :
Our daies but shaddow-like appeare,
And suddenly they take their flight.

4

This *Offring*, LORD our GOD, which thus
Wee for thy Names-sake haue bestowne,
Deriued was from thee, to vs ;
And that wee giue, is all thine owne.

O GOD thou prou'fst the heart, wee knowe,
And do'fst affect vprightnesse there :
With gladnesse, therefore, wee bestow
What wee haue freely offer'd here.

5

Still thus (Oh LORD our GOD) encline
Their meanings, who thy People bee.
And euer let the hearts of thine
Be thus prepared vnto thee.

Yea, giue vs perfect hearts, wee pray,
That wee thy Precepts erre not from :

And

And graunt, our *Contribution* may
An honour to thy Name become.

The Prayer of *Nehemiah*. Nehem. 1. 5.

NEhemiah, determining (as the storie sheweth) to moue Artaxerxes for the repaire of the Citie and Houſe of the Lord, firſt made this Prayer: Wherein hauing acknowledged the Maieſtie, Iuſtice, and Mercie of God, he confeſſeth the haynouſneſſe of his and his Peoples ſinnes; deſireth forgiveness: entreateth for the Peoples deliuerance from captiuitie; and requesteth, that he may find fauor in the ſight of the King his Maſter. Now, we wholly regeneration are the Sonnes of Iſrael (and ſuch, as in a ſpirituall ſence may be ſaid alſo to be diſperſed among the Heathen, as often as we are carried captiue by the Heatheniſh concupiſcences and vanities of the World) euen we may in a literall ſenſe make uſe of this excellent forme of Confeſſion, before our ſeuerall Petitions. And doubtleſſe, a faithfull vſing of theſe the Holy-Ghoſts owne words (with a remembrance of the happy ſucceſſe they heretofore had) will much ſtrengthen and encrease the hope, confidence, and comfort of him that prayeth. Who changing the two laſt Lines only, may appropriate it to any neceſſitie. For example: If it bee to bee ſung before Labour, conclude it thus; And bee thou pleaſ'd, Oh Lord, to bleſſe, Our Labours with a good ſucceſſe. If before a Journey, thus; And, Lord, all dangers keepe vs from, Both going forth, and coming home. If before a Battaille, thus; And bee thou pleaſed, in the Fight, To make vs victors by thy might. If in the time of Famine, thus; And, Lord, vouchſafe thou, in this need, Our Soules and Bodies both to feed. If before a Sermon, thus; And grant that we, Lord, in thy feare, May to our profit ſpeake and heare. And the like, as occaſion requireth.

SONG VII.

Sing this as the 9 Song.

LORD GOD of Heau'n, who onely are
The mightie GOD, and full of feare;
Who neuer Promise-breaker wert,
But euer ſhewing mercie there,

Where

Song 7.

29

Where men affection beare to thee,
And of thy *Lawes* obseruers bee.

²
Giue care, and ope thine eies, I pray,
That heard thy Seruants suit may bee,
Made in thy presence, night and day,
For *Israels* Seed, that serueth thee :
For *Israels* Seed, who (I confesse)
Against thee grievously transgresse.

⁴
I, and my Fathers House did sinne,
Corrupted all our Actions bee :
And dis-respectiue wee haue bin
Of Statutes, Iudgments, and Decree ;
Of those, which to retaine so fast,
Thy Seruant *Moses* charg'd thou hast.

⁴
Oh yet, remember thou, I pray,
These words, which thou didst heretofore
Vnto thy Seruant *Moses* say :
If ere (saidst thou) they vex mee more,
I will disperse them eu'ry where,
Among the Nations here and there.

⁵
But, if to mee they shalt conuert,
To doe those things my *Lawes* containe ;
Though spread to heau'ns extreamest part,
I would collect them thence againe,
And bring them there to make repose,
Where I to place my *Name* haue chose.

⁶
Now, these thy *People* are (of right)

Thy

Thy *Servants*, who to thee belong ;
 Whom thou hast purchas'd by thy Might,
 And by thine Arme, exceeding strong :
 Oh let thine eare, Lord, I thee pray,
 Attentive bee to what I say.

⁷
 The prayer of thy *Servant* heare ;
 Oh, heare thy *Servants*, when they pray,
 (who willing are thy Name to feare)
 Thy *Servant* prosper thou to day :
 And bee thou pleas'd to grant, that hee
 May fauour'd in thy pretence bee.

The Song of King Lemuel. *Prou.* 31. 10.

This Song is Alphabeticall in the originall. It containeth an admirable description of a good Wife: And these three things are here principally considered; The advantage her husband receiveth by her; The commendable vertues she hath in her selfe; And the reward that followes her. Her husbands advantages are these: A quiet heart free from iealousie or distrust of her; a rich estate without oppressing others; and place of honour in the Commonwealth. Her vertues are Industry, Prouidence, Chearefulness, Courage, and Vnwearienesse in providing for, and disposing of her temporall affaires; Moreover, continuall love to her husband; liberality to the poore; government of her tongue; and heedfulness to those courses her household takes. Her reward is this: Her husband is confident in her: she shall haue comfort of her labours; her posterity shall blesse her: her husband shall praise her above other women: she shall be honoured in life, and haue ioy at her death. It is, indeed, an excellent Marriage-Song, fit to be used at the solemnizing of those Rites. For it ministrerh instruction becomming that occasion. Yea perhaps, the Musicks of it would stirre up good affections also (where vnpleasing discords are now heard) if it were often sung in private Families.

SONG VIII.

Sing this as the 6 Song

WHO finds a *Woman* good and wise,
 A Gemme more worth then pearles hath got ;

Her

Song 8.

31

Her *Husbands* heart on her relies ;
 To liue by spoyle he needeth not :
 His comfort all his life is shee :
 No wrong shee willingly will doe :
 In *Wool* and *Flax* her labours bee ;
 And cheerefull hands she puts thereto.

2

The *Merchant-ship* resembling right,
 Her food she from afar doth fet :
 E're day shee wakes, that giue she might
 Her maids their taske, her household meat.
 A *Field* she viewes, and that she buies ;
 Her hand doth plant a Vineyard there ;
 Her loynes with courage Vp shee ties ;
 Hir Armes with vigor strengthned are.

3

If in her worke shee profit feele,
 By night her *Candle* goes not out :
 Shee puts her fingers to the *Wheele* ;
 Her hand the Spindle twirles about.
 To such as poore and needy are,
 Her hand (yea, both hands) reacheth she :
 The Winter, none of hers doth feare ;
 For double cloath'd her household bee.

4

She Mantles maketh, wrought by hand,
 And filke and purple clothing gets :
 Among the *Rulers* of the Land,
 (Knowne in the Gate) her Husband fits.
 For sale, fine *Linnen* weaueth shee,
 And *Girdles* to the Merchant sends :
 Renowne and strength her clothings be,

C

And

And *Joy* her latter time attends.

She speakes discreetly when she talkes ;
The law of grace her tongue hath learnd :
She heeds the way her *Household* walkes,
And feedeth not on bread vn-earn'd :

Her *Children* rise, and blest her call ;
Her *Husband* thus applaudeth her :
Oh ! thou hast far surpass'd them all,
Though many *Daughters* thriving are.

Deceitfull *Favour* quickly weares,
And *Beauty* suddenly decaies :
But, if the LORD she truly feares,
That *Woman* well deferueth praise.
The fruit her handie-worke obtaines,
Without repining grant her that ;
And yeeld her what her labour gaines,
To doe her honour in the *Gate*.



THE SONG OF SONGS.

The Preface.

Such is the mercy of God, that he taketh aduantage, euen of our naturall affections, to beget in our soules an apprehension of his love, and of the mysteries, which tend to our true happinesse ; so fitting his diuine expressions to the seuerall inclinations of men, that meanes might be provided to win some of all. For, otherwhile he doth it by comparing the same to the glories of a temporall *Kingdome*, to winne such as are most desirous of *honours*. Sometime he illustrates it by *Trees*

Jures, Gold and pretious Stones, &c. the better to allure such as are tempted with things of that nature; and diuers other waies also, as appears throughout the booke of God. But in this *Song of Salomon* (wherein is mystically exprest the mutuall affection betwixt *Christ* and his *Church*, with the chiefe passages thereof throughout all Ages, from *Abel* to the last iudgement; at which time their blessed marriage shall be fully consummated) he doth most mouingly impart vnto vs the rauishing contentments of the *diuine Loue*, by comparing it to that delight which is conceiued in the strongest, the commonest, the most pleasing, the most naturall, and the most commendable of our *Affections*: And, doubtlesse, it powerfully preuaileth to the enflaming of their spirituall *Loue*, who seeke rightly to vnderstand and apply the mysteries and expressions herein contained. Let no man therefore presume to sing or repeat in a carnall sense, what is here spiritually intended, vpon paine of Gods heauie indignation: Nor let the wisedome of flesh and bloud vaine-ly neglect Gods fauour, in offering this for the comfort of such as will rightly apply the same, because some *Atheists* and sensuall men, shall perhaps turne this Grace of God into wantonnesse, to their owne condemnation.

The first Canticle.

IN this Canticle, is first expressed that longing which the whole Catholicke Church had for the embraces of her Redeemer, (from the time of *Abel*, till his first coming) with her acknowledgement of his rauishing Excellencies; her desire to be drawne after him, and her confession of that ioyfull happinesse which will arise from his fauours. Secondly, the particular Church of the Gentiles is brought in, entreating an vnderstanded union with the Synagogue of the Iewes, both confessing and excusing her blemishes. Thirdly, the whole Catholicke Church is againe introduced, as desiring to be fed and guided by her beloued Shepheard. Fourthly, her petition is most graciously answered, and she directed to follow the steps of the holy Patriarches and Prophets. Finally, *Christ* setteth forth the power and rich graces of his Spouse, with what other ornaments he will prepare for her. This Canticle we may sing to the stirring vp of our spirituall Loue; hauing first seriously meditated these things: to wit; That desire we ought to haue in our soules to be ioyned to *Christ*; the excellency of his perfections; the backwardnesse of our humane Nature to entertaine his loue; the deformities and dammage we sustaine till we be receiued into the communion of Saints; the readinesse of *Christ* to receive and direct vs; the pleasure he will take in our loue; and the promise he will make for the further beautifying of our soules.

C 2

SONG

Song 9.

C Ome kiffe mee with those lips of thine ;

For, better are thy *Loues* then wine : And

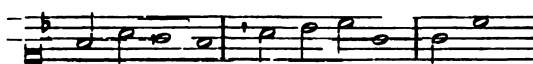
as the powred *Oyntments* bee ; Such is the fa-

nour of thy *Name* : And for the sweetnesse of

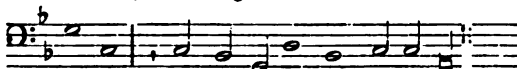
the

Song 9.

35



the same, The *Virgins* are in loue with thee.



²
Begin but Thou to draw me on,
And then wee after Thee will runne :
Oh, *King*, thy Chambers bring me to ;
So, wee in thee delight shall finde,
And more then wine thy loue will minde ;
And loue thee, as the Righteous doe.

³
And Daughters of *Ierusalem*,
I pray you, doe not mee contemne,
Because that blacke I now appeare :
For, I as louely am (I know)
As *Kedar* Tents (appeare in shoue)
Or *Salomon* his Curtaines are.

⁴
Though blacke I am, regard it not :
It is but *Sun burne* I haue got ;
Whereof my *Mothers* Sons were caufe :
Their Vineyard-keeper me they made.
(Through enuy which to me they had)
So, mine owne Vine, neglected was.

⁵
Thou, whom my foule doth best affect,
C 3

Vnto

Vnto thy pastures me direct,
 Where thou at Noone, art stretcht along.
 For, why should I be stragling spide,
 Like her that loues to turne aside,
 Thy fellow-shepheards flocks among?

6

Oh, fairest of all *Womankind* !
 (If him thou know not where to finde)
 Goe, where the paths of Cattell are :
 Their Tract of foot-steps stray not from,
 Till to the *Shepherds* Tents thou come ;
 And feede thy tender *Kiddings* there.

7

My *Loue*, thou art of greater force,
 Then *Pharaoh's* troups of Charret-horse.
 Thy cheekes, and necke made louely bee
 With rowes of stone, and many a chaine :
 And, wee gold borders will ordaine,
 Befet with siluer studs, for thee.

The second *Canticle*.

This Song seemeth to set forth the mysterie of Christ his Incarnation, whereby the Churches first Petition (mentioned in the former Canticle) is accomplished. And herein, these particulars appears to be mystically expressed. His Birth and repose between the two Testaments, with his sweet and sanctifying operations. Secondly, the Churches acknowledgement of her Redeemers beauty, innocency, and delightfullnesse ; with how pleasant and incorruptible an habitation, is prepared for those Louers ; and what excellent priuiledges she hath by his fauor. Thirdly, Christ and his Church do (as two Louers) interchangeably preferre one another before all others, by way of comparison. Fourthly, the Spoules spirituall loue-sicke passions are expressed. And lastly, she having declared how she is enclosed in his embraces (there is
warning

Song 10

37

warning given that their sweet union be not disturbed. This Canticle may be properly sung upon the Feast of Christs Natiuitie, or at any other time; we hauing first prepared our selues by a fruitfull meditating the particular mysteries of the Song.

SONG X.

Sing this as the ninth Song.

WHile that the *King* was at repast,
My *Spicknard* his perfumings cast;
And twixt my breasts repos'd my *Deere*:
My *Loue*, who is as sweet to mee,
As *Myrrha*, or *Camphire* bundles bee,
Which at *Engaddi* Vineyards are.

²
Loe, thou art faire; loe, thou my *Loue*,
Art faire, and eyed like the *Doue*:
Thou faire, and pleasant art my *Deare*:
And loe, our bed with flowers is strow'd:
Our House is beam'd with *Cædar* wood;
And of the *Firre* our *Raisters* are.

³
I am the *Rose* that *Sharon* yeelds,
The *Rose* and *Lilly* of the *Fields*,
And flower of all the *Dales* below.
My *Loue* among the *Daughters* shewes,
As when a sweet and beauteous *Rose*
Amid her bush of thornes doth grow.

⁴
Among the *Sonnet*, such is my *Deare*,
As doth an *Apple-tree* appeare,
Within a shrubbie Forreft plac't.

C 4

I

I fate me downe beneath his shade,
 (Whereto a great desire I had)
 And sweet his fruit was to my taft.

⁵
 Mee to his *Banquet-house* he bare,
 Eu'n where his wine prouisions are,
 And there, his *Loue* my banner was.
 With *Flaggons*, mee from fainting stay ;
 With *Apples* comfort me, I pray ;
 For, I am sicke of *Loue* (alas)

⁶
 My head with his left-hand he staid :
 His right-hand ouer me he laid ;
 And by the Harts and Roes (saide Hee)
 You Daughters of *Ierusalem*,
 Stirre not (for you I charge by them)
 Nor, wake my *Loue*, till pleas'd she be.

The third *Canticle*.

BY contemplating this Canticle, we may be mystically informed of Christs calling his Church in the *Apostles*, and of her estate in the beginning of Christianity, when he went from place to place (as a *Hinde* ouer the *Mountaines*) to further the works of our Redemption ; wooing his Disciples (and in them his Church) to follow him, by shewing his Diuinity a little, and a little (as it were) through the Grate, and from behinde the Wall of his Humanity. Moreover, the *spring-like* season of the Gospell, after the cloudy and *Winter-like* time vnder the Law, is here set forth. And then, the Church hauing petitioned, that the Curtaines of the Ceremoniall Law might be so drawne away as that she may both heare and see her Beloued in his vn-veiled perfections ; she requesteth also, that the *slie* enemies of his Vineyard may be destroyed. She reioyceth likewise in their mutuall loues ; and prayeth him that whilst the day of grace lasteth, she may on all occasions enjoy his

speedy

Song II.

39

speedy consolations. Lastly, the Church confesseth how blindly she sought Christ during the night of the Law: how diligently (and through what afflictions) she searched after him; how at length she found him; where, also, and with what affections she entertained him: And so concludes as in the former Canticle. It ought therefore to be sung with reverence, and consideration of the mysteries therein contained.

SONG XI.

Sing this as the fifth Song.

¹
I Heare my *Loue*, and him I see
 Come leaping by the Mountains there:
 Loe, o're the Hillocks trippeth Hee;
 And *Roe*, or *Stag-like* doth appeare.
 Loe, from behind the wall he pries:
 Now, at the window grate is hee:
 Now speakes my *Deare*, and saies, Arise,
 My *Loue*, my *Faire*, and come with mee.

²
 Loe, *Winters* past, and comne the *Spring*,
 The Raine is gone, the Weather cleare:
 The Season woes the Birds to sing,
 And on the Earth the flowers appeare.
 The *Turtle* croweth in our Field:
 Young Figs the Fig-tree down doth weigh,
 The blossom'd Vines a fauour yeeld;
 Rise *Loue*, my *Faire*, and come away.

³
 My *Doue*, that art obscured, where
 The *Rocks* darke staires doe thee infold:
 Thy voyce (thy sweet voice) let me hear,
 And Thee, (that louely sight) behold.

Those

Those *Foxes-Cubs*, the Vines that mar,
 Goe take vs whilst the Grapes be young :
 My *Loues* am I, and mine's my *Deare*,
 Who feeds the *Lilly-Flowers* among.

4
 While breake of Day, when shades depart,
 Returne my *Well-beloued-One* ;
 Eu'n as a *Roe*, or lusty *Hart*,
 That doth on *Bether* Mountaines runne.

For him, that to my soule is deare,
 Within my bed, by night I fought ;
 I fought, but him I found not there :
 Thus therefore with my selfe I thought ;

5
 I'lle rife, and round the *Cittie* wend,
 Through Lanes, and open waies I'lle goe,
 That I my *Soules-delight* may finde :
 So, there I fought, and mist him too.

The *Cittie watch* me lighted on ;
 Then askt I for my *soules delight* :
 And somewhat past them being gone,
 My *soules-beloued* found I straight.

6
 Whom, there in my embrace I caught ;
 And him forsooke I not, till hee
 Into my *Mothers* house I brought ;
 Her Chamber who conceiued mee.

You Daughters of *Ierusalem*,
 Stirre not (by field-bred Harts and Roes ;
 For you I doe adiure by them)
 Nor wake my *Loue* till shee dispose.

The

The fourth *Canticle*.

Here, the royall Prophet, first singeth Christ his going forth to preach the Gospell, metaphorically expressing it (and as it were) by way of admiration, at the excellent manner thereof. Next, he mentioneth his Couch (or resting place) meaning either the Church, or else that Bed of his Humanity, which the holy Fathers and Pastors of the Church (as her valiant Champions) defended by the Sword of Gods Word, against Infidels, Hereticks, and all the powers and terrors of the kingdome of darknesse. Then he mystically describeth that Pallace, Throne, or abiding-place of Christ, together with the glory of it, aswell in regard of the precious matter of each severall part, as in respect of the forme and beauty of the whole Fabricke. And lastly, he exhorteth all the faithfull (under the name of the Daughters of Syon) to contemplate seriously the excellent glory of Christ, when (by his incarnation) the Deity was espoused to the Humanity. In singing this, we are to meditate in what security, and glorious contentment, we shall enjoy the embraces of our Redeemer: seeing his Bed & Place for entertainment of the Daughters of Ierusalem (that is, the soules of the faithfull) is so excellently built, and furnished, as this Allegory implyeth.

SONG XII.

Sing this as the fift Song.

WHats hee, that from the Defert there
Doth like those smoakie pillars come,
Which from the Incense and the Mirrhe,
And all the Merchant spices fume?
His Bed (which, loe, is *Salomons*)
Threescore stout men about it stand:
They are of *Israel's* valiant- Ones;
And all of them with Swords in hand.

2

All those are men expert in fight,
And each one on his thigh doth weare

A

A sword, that terrours of the night
May bee forbid, from comming there.

King *Salomon*, a goodly place,
With trees of *Libanon* did reare :
Each pillar of it Siluer was ;
And gold the bafes of them were.

With purple couer'd he the fame ;
And all the pauement (throughout)
Oh Daughters of *Ierusalem*,
For you, with charitie is wrought.

Come *Syon Daughters*, come away,
And crowned with his *Diadem*
King *Salomon* behold yee may :
That Crowne his Mother fet on him,
When he a married man was made,
And at the heart contentment had.

The fift *Canticle*.

*That loveliness which is found in the most beautifull body, endowed with the riches of the minde, and adorned with the goods of fortune (being of all objects the most powerfull over humane affections.) The Holy Ghost in this Song of Songs, hath thereby mystically exprest the Churches estate in her severall Ages: that so it might the better worke into our soules an apprehension, both of those excellent perfections Christ hath bestowed on his Church, and the better informe vs also of that unspeakable affection which he beareth unto her. And it seemeth (the metaphors in this Allegory being expounded) that the state of the Church in her severall members is here described, with her Louers affection shewed towards her, about the time of the Gospells entrance: even when our blessed Sauour was abiding on the earth. But, the explanation of each severall Metaphor will be too large for this place: Nor will every capacity reach unto the particular application of them. It may suffice therefore, if such doe (by an implicate Faith) sing these Mysteries, with a generall application of them to Christ and his Church; be-
loving*

Song 13.

43

leaving themselves members of that lonely Spouse; And that Iesus Christ is he, who in this Song professeth an intire affection, not onely to the whole Mytticall body of the faithfull, but even to every member of it in particular.

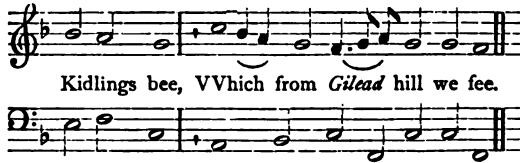
SONG XIII.

O H my *Loue*, how comely now, and how
 beautifull art thou Thou of Doue-like *Eies* a paire,
 Shining haft within thy haire: And thy *Lockes* like

Kidlings

Song 13.

44



Kidlings bee, VVhich from *Gilead* hill we fee.

²
Like those Ewes thy *Teeth* doe show,
Which in rowes from washing goe ;
When among them there is none
Twinlesse, nor a barren one.
And thy *Lips* are of a red ;
Like the Rosie-colour'd thread.

³
Speck becomming thee thou hast.
Vnderneath thy *Tresses* plac't
Are thy *Temples* (matchlesse faire)
Which (o'reshadow'd with thy haire)
Like *Pomegranats* doe appeare,
When they cut asunder are.

⁴
To that Fort thy *Neck's* compar'd ;
Which with Bulwarkes *David* rear'd ;
Where a thousand shields are hung,
All the Targets of the Strong.
Breasts thou hast like twinned Roes,
Feeding where the Lilly growes.

⁵
While day-breake, and shades are gone,
To the Mountains I will runne :
To that hill whence *Mirrhe* doth come,

And

Song 13.

45

And to that of *Libanum*.
Thou my *Loue* all beautie art,
Spotlesse-faire in eu'ry part.

6

Come my *Spouse* from *Libanum*,
Come with me from *Libanum*.
From *Amana* turne thy sight,
Shenir's top, and *Hermons* height ;
From the dennes of *Lyons* fell,
And the hills where *Leopards* dwell.

7

Thou, my *Sister*, thou art shee,
Of my heart that robbeth mee ;
Thou, my *Spouse*, oh thou art shee,
Of my heart that robbeth me,
With one of thine eies aspect,
And with one locke of thy necke.

8

Sister, and *espoused-Peere*,
Those thy *Breasts* how faire they are !
Better be those Dugs of thine,
Then the most delitious wine :
And thine *Oyntments* odours are,
Sweeter then all Spices farre.

9

Loue, thy *Lips* drop sweetnesse fo,
As the Combs of Hony doe.
Thou hast vnderneath thy *Tongue*
Hony mixt with Milke among.
And thy *Robes* doe sent as well,
As the *Frankincense* doth smell.

10 Thou

10

Thou, my *Sister*, and *espos'd*,
 Art a *Garden*, fast inclos'd ;
 Walled-Spring, a *Fountaine* seal'd ;
 And the *Plants* thy *Orchard* yeeld
 Are of the *Pomgranate-tree*,
 With those fruits that pleasant bee.

11

Camphire there with *Nard* doth grow,
Nard, commixt with *Crocus* too,
 Calamus, and *Cinamon*,
 with all trees of *Libanum* ;
 Sweetest *Aloes* and *Myrrhe*,
 And all *Spice* that precious are.

12

All the *Gardens* eu'ry where,
 Take their first beginning there.
 There the precious *Fountaine* lies,
 Whence all liuing waters rife :
 Euen all those *Streames* that come,
 Running downe from *Libanum*.

The sixt Canticle.

IN this Canticle is mystically set forth the Death & Passion of Iesus Christ ;
 from whence all the Sacraments and spirituell Graces, bestowed on the
 Church, tooke their beginning. First, Christ desireth, that by the blowing
 of those two contrarie Windes, the Charitable Will of God, and the malici-
 ous Will of his Aduersaries, the worke of our Redemption might be wrought.
 To which purpose, the Church addeth also, her Request. Secondly, Christ shew-
 eth, that he hath accomplished his owne, with the Churches desire therein :
 and expressing the fulfilling of his Bitter-sweet-Passion, inviteth all the
 Faithfull to come and take benefite thereof. Thirdly, here is wondrous moouing-
 ly intimated, both our Redeemers watchfulness to secure vs (euen while his
 Body

Song 14.

45.

Body slept in the Graue) and those Lowe passages of his, wherewith he came to wooe vs in his humane Nature (as it were a Louer knocking, and calling at his Beloueds Window) in the darke Night of his Passion, and vnheeded Afflictions. Lastly, here is described the Churches readinesse, to open to her Beloued; with that Lowe-distemperature which appeared in her, when the Women and the Disciples missed him in the Graue; and when, through feare of the High-Priests, they were for a time dispeyled of their Robe and Veyle of Faith. This Canticle may properly be sung in commemoration of our Redeemers Sufferings; and of his Spoules feare and sorrow, before his Resurrection.

SONG. XIII.

A

Rife thou North-winde from the North, And

from the South, thou South-winde blow: Vpon

my Garden breath yee forth, That so my Spices

D (there)

(there that grow,) From thence abundantly may
flow. And to thy *Garden* come my *Deare*, To eate
thy fruits of pleasure there.

²
My *Sister*, and *espoused Peere*,
Vnto my *Garden* I am come :
My Spice I gather'd with my *Myrrhe* :
I ate my Hony in the Combe,
And drunk my wine with milke among.
Come *Friends*, and *Best-belou'd* of mee,
Come eate, and drinke, and merry bee.

Song 14.

47

³
 I slept, but yet my heart did wake :
 It is my *Loue* I knocking heare :
 It was his Voyce, and thus he spake ;
 Come open vnto mee, my *Deare*,
 My *Loue*, my *Doue*, my *Spotlesse-Peere* :
 For, with the deaw my head is dight ;
 My Locks with droppings of the night.

⁴
 Loe, I haue now vndressed mee :
 Why should I cloath me, as before ?
 And since my feet cleane washed be,
 Why should I foyle them any more ?
 Then, through the Crevice of the doore
 Appear'd the Hand of my *Belou'd* ;
 And towards him my heart was mou'd.

⁵
 I rose vnto my *Loue* to ope,
 And from my Hands distilled *Myrrhe* ;
 Pure *Myrrhe* did from my fingers drop
 Vpon the handles of the Barre.
 But, then departed was my *Deare*.
 When by his Voyce I knew 'twas he,
 My heart was like to faint in mee.

⁶
 I fought ; but seene he could not be :
 I call'd, but heard no answer sound.
 The *Citie-Watchmen* met with me,
 As they were walking of the *Round*,
 And gaue me stripes that made a wound :
 Yea they that watch & ward the Wall,
 Eu'n they haue tooke away my veyle.

D 3

The

The seuenth Canticle.

The subject of this Canticle is an allegoricall expression of the Maiestie, Power, and Excellencie of Christ, and is in effect that which the Church of Apostles euangellically sung of him, after his Resurrection and Ascension. First, the Bride is introduced, adiuring the faithfull Israelites, that when they haue attained the knowledge of Christ, her Spouse, they should professe and teach him to the rest of her Members. Secondly, those who long to finde him, desire againe of the Church to know the excellencies of that Beloued of hers; and (by doubling the question) seems to imply his two-fold perfection. Thirdly, the Church speedily answers those that enquire after her Spouse; and, by describing his excellencie in his tenne principall Members, mytically notifieth his tenne-fold spirituall perfection: whereupon to insift were not here conuenient. Lastly, the Faithfull craue the Churches direction, to helpe her finde him out; and receiue her gracious answers to that purpose. What is to be obserued in the vse of this Hymne, such as are ignorant are referred to that which is said before, in the first Canticle of this Song of Songs.

SONG XV.

Sing this as the 13 Song.

O H! if him you happen on,
 Who is my Beloued-One,
 Daughters of Ierusalem;
 I adiure you, serioufly,
 To informe him, how that I
 Sicke am growne of loue for him.

2

Fairest of all women, tell
 How thy Louer doth excell,
 More then other Louers doe.
 Thy Beloued, what is hee
 More then other Louers bee,
 That thou dost adiure vs to?

3 Hee

Song 15.

49

Hee, in whom I fo delight,
Is the purest Red and White ;
Of ten thousands, Chiefe is he.
Like fine Gold, his *Head* doth shew,
Whereon curled *Lockes* doe grow ;
And a Rauen-blacke they bee.

4
Like the milkie Doues that bide
By the Riuer, he is *Ey'd* :
Full, and fitly fet they are :
Chokes like Spicy-Beds hath he ;
Or like flowers, that fairest be :
Lips like Lillies, dropping *Myrrhe*.

5
Hands, like Rings of Gold beset
With the precious *Chrysolet* :
Belly'd like white *Iuory*,
Wrought about with *Saphires* rich :
Legges, like Marble Pillars, which
Set on Golden Bases bee.

6
Fac'd like *Libanus* is hee :
Goodly, as the *Cedar-tree* :
Sweetnesse breathing out of him.
Hee is louely eu'ry where.
This my *Friend* is, this my *Deare*,
Daughters of *Ierusalem*.

7
Oh, thou *Fayrest* (eu'ry way)
Of all *Women* ! whither may
Thy *Beloued* turned be ?

D 3

Tell

Tell vs, whither he is gone,
 Who is thy *Beloued-one*,
 That wee seeke him may with thee.

8

To his Garden went my *Deare*,
 To the Beds of Spices there ;
 Where he feeds, and Lillies gets.
 I my *Loues* am, and alone
 Mine is my *Beloued-one*,
 Who among the Lillies eates.

The eight *Canticle*.

*H*erein is contained a continuation of the *Prayes* of the *Bride*, and of that ardent affection expressed by her *Beloued* in the first *Canticle*: yet, it is no vnneccessarie repetition. For, it seemeth to haue respect to the Churches estate, and the passages betweene her and *Chrif*t in another Age; euen when the *Gentiles* began to be called and vnted vnto the Church of the *Iewes*; according to what is desired in the first *Canticle*. And therefore, she is here compared to *Tyrzah* and *Ierusalem*, for lousynesse. Her glorious encrease, her singular puritie, her extraordinarie applause, the splendor of her Maiestie, and the powerfultie of her *Authoritie*, is here also described. Moreover, the feares and hinderances sustained in her first *Persecutions*, are here mystically shewne. And, lastly, they who through feare or obstinacie are separated from her, are called to returne, in regard of her apparant power. This we may sing, to remember vs of those graces God hath bestowed on his Church; to comfort our *Soules* also, with that dearenesse which *Chrif*t expresth towards Her, of whom we are *Members*; and on diuerse other occasions, according as he that vseth it, hath capacitie to vnderstand and apply the same.

SONG. XVI.

Sing this as the 13 Song.

Beautiful art thou, my *Deare* :
 Thou as louely art, as are

Tyrzah



Song 16.

51

Tirzah, or Ierusalem,
(As the beautifull't of them)
And as much thou mak'st afraid,
As arm'd Troups with Flagges display'd.

2

Turne away those eyes of thine ;
Doe not fix them so on mine :
For, there beame forth from thy sight,
Sweetes, that ouercome me quite :
And thy *Locker* like Kidlings bee,
Which from *Gilead* hill we see.

3

Like those Ewes thy *Teeth* doe show,
Which in rows from washing goe,
VVhen among them there is none,
Twinlesse, nor a Barren one.
And (within thy locks) thy *Browes*
Like the cut *Pomegranat* shoves.

4

There are with her fixtie *Queenes* :
There are eightie *Concubines* ;
And the *Damsels* they possesse,
Are in number numberlesse.
But my *Doue* is all alone,
And an vnfiled one.

5

Shee's her *Mothers* onely *Deare*,
And her *Ioy* that her did beare :
When the *Daughters* her suruei'd,
That she blessed was, they said ;
She was praised of the *Queenes*,
And among the *Concubines*.

D 4

Who

6

Who is she (when forth she goes)
 That so like the *Morning* shoves?
 Beautifull, as is the *Moone*,
 Purely bright, as is the *Sunne*:
 And appearing full of dread:
 Like an *Host* with Ensignes spread?

7

To the *Nut-yard* downe went I,
 (And the Vales encrease to spie)
 To behold the Vine-Buds come,
 And to see Pomegranats bloome:
 But the *Princes* Charrets did
 Vex me so, I nought could heed.

8

Turne, oh turne, thou *Shulamite*,
 Turne, oh turne thee to our fight.
 What, I pray, is that, which you
 In the *Shulamite* would view,
 But that (to apparance) she
 Shewes like Troups, that armed bee?

The ninth *Canticle*.

*S*olomon, in the first part of this Canticle, commending the Churches vniuersall Beautie in her severall parts, is understood to have respect to that time, after the Conversion from Paganisme, wherein she was endowd and made lovely by the varietie of those Offices, States, and Degrees, into which her Members were for orders sake distinguished; as well as by the addition of those other Graces, formerly received: Which States and Degrees are here mystically understood, by the parts of a beautifull Woman, as doth excellently appeare, the Allegorie being particularly expounded. The second part of this Hymn expresseth the mutuall interchange of Affection between the

Song 17.

53

the Bride-groome, and his Bride: and those sweet contentments they enjoy in each others Loves. Lastly, here is set forth both the Churches desire, to be freed from those Persecutions, which hinder her open, and full fruition of her Beloved; and mention is here made also, of those publique and undisturbed embraces, which they shall at length enjoy. The first part herof we ought so to sing, that it may remember us to shun their blindness, who discern not the beautie of Order and Degrees in the Church. The second part, puts us in minde, that she is the Treasureffe both of those Graces which cause contentment within our selves, and make us acceptable to God. By the last part, we may apprehend the comfort that will follow, when we desire, that the open Profession of Christ may be granted, meerely for the love of him.

SONG XVII.

Sing this as the 9 Song.

THOU *Daughter* of the Royall Line,
How comely are those *Feet* of thine,
When their bebecoming *Shoes* they weare?
The curious knitting of thy *Thighes*,
Is like the costly Gemmes of prize,
Which wrought by skilful workemē are.

²
Thy *Nauell*, is a Goblet round,
Where Liquor euermore is found:
Thy faire and fruitfull *Belly* shoves
As doth a goodly heap of Wheat,
With Lillies round about beset;
And thy two *Breasts* like twined Roes.

³
Thy *Neck* like some white towre doth rise:
Like *Hophon* Fish-Pooles are thine *Eyes*,
Which neare the Gate *Bath-rabbim* lye:
Thy *Nose* (which thee doth well become)

Is

Is like the Towre of *Libanum*,
Which on *Damascus* hath an eye.

4
Thy *Head* like Scarlet doth appeare,
The *Hayres* thereof like Purple are :
And in those Threads the *King* is bound.
Oh *Loue* ! how wondrous faire art thou !
How perfect doe thy Pleasures show !
And how thy Ioyes in them abound !

5
Thou *Statur'd* art in Palme-tree wife :
Thy *Breaſts* like Clusters doe arise.
I ſaid, into this *Palme* Ile goe ;
My hold ſhall on her Branches be,
And thoſe thy *Breaſts* ſhall bee to mee
Like Clusters that on Vines doe grow.

6
Thy *Noſtrills* ſauour ſhall as well,
As newly gather'd Fruits doe ſmell :
Thy *Speech* ſhall alſo relifh ſo,
As pureſt Wine, that for my Deare
Is fitting Drinke ; and able were
To cauſe an old mans Lippes to goe.

7
I my *Beloued's* am ; and hee
Hath his affection ſet on me.
Come, *Well-beloued*, come away :
Into the Fields let's walke along ;
And there the Villages among,
Eu'n in the Countrey, wee will ſtay.

8
We to the *Vines* betimes will goe,

And

Song 17.

55

And see, if they doe Spring or no ;
Or, if the tender *Grapes* appeare.
We will moreouer, goe and see,
If the *Pomegranats* blossom'd be :
And I my Loue will giue thee there.

9
Sweet smells, the *Mandrakes* doe afford :
And we within our Gates are stor'd
Of all things that delightfull bee ;
Yea, whether new or old they are,
Prepared they be for my *Deare* ;
And I haue laid them vp for thee.

10
Would as my *Brother* thou might'st be
That suck't my Mothers *Breast* with me :
Oh ! would it were no otherwise !
In publike then I thee would meet,
And giue thee kisses in the street ;
And none there is should thee despise.

11
Then I my selfe would for thee come,
And bring thee to my Mothers home :
Thou likewise should'st instruct me there.
And Wine, that is commixt with Spice,
(Sweet wine of the *Pomegranat* Iuyce)
I would for thee, to drinke prepare.

12
My *Head* with his left Hand he staid :
His right Hand ouer me he laid ;
And (being so embrac't by him)
Said he, I charge you not disease,

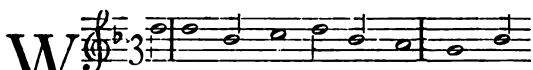
Nor

Nor wake my *Loue* vntil she please,
You Daughters of *Ierusalem*.

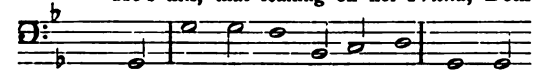
The tenth Cantic.

IN this last part of Solomons Song, he first singeth that sweet Peace and extraordinary Prosperitie, vouchsafed vnto the Church after her great Persecutions; and expresseth it, by putting the question, who she was that came out of the wilderness, leaning on her beloved. Secondly, he introduceth Christ, putting the Humane Nature in remembrance, from what estate he had rayed it; and requiring the dearest of our Affections, in regard of the ardencie, unquenchablenesse, and inestimable value of his loue. Thirdly, (hauing remembred the Church of the Affection due to him) Christ teacheth her the charitable care she ought to haue of others; and that she being brought into his fauour and protection, should seeke the preferment of her younger Sister also; euen the People, who haue not yet the Brefts of Gods two Testaments, to nourish their soules. Fourthly, the Churches true Solomon, or Peace Maker (meaning Iesus Christ) hauing a Vineyard in Baal-hammon (that is) wherefoeuer there are People; herein is declared the reward of such as are profitably employed in that Vineyard. And lastly, the confirmation of Christs Marriage vpon the Hills of Spice (meaning Heauen) is hastened. In singing this Cantic we ought to meditate, what estate God hath rayed us from; what Loue he hath vouchsafed; what our Charitie should be to others; what we should minde concerning this Life; and what desire we should haue to the comforts of the world to come.

SONG XVIII.

W 

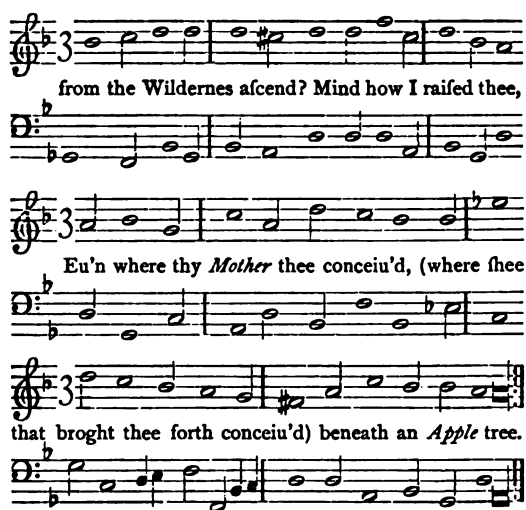
Ho's this, that leaning on her *Friend*, Doth



from

Song 18.

57



from the Wildernes ascend? Mind how I raifed thee,

Eu'n where thy *Mother* thee conceiu'd, (where shee

that broght thee forth conceiu'd) beneath an *Apple* tree.

2
 Me in thy heart engrauen heare,
 And Seale-like on thy hand-wrist weare;
 For, *Loue* is strong as Death :
 Fierce as the Graue is *Jealousie* :
 The coales thereof doe burning lye;
 And furious flames it hath.

3
 Much water, cannot coole *Loues* flame :

No

No floods haue power to quench the fame.

For *Loue* so high is priz'd,
That who to buy it would affay
Though all his wealth he gaue away,
It would be all despiz'd.

4
Wee haue a *Sister* scarcely growne ;
For, she is such a little one,
That yet no *Breasts* hath shee.
What thing shall wee now vndertake,
To doe for this our *Sisters* sake,
If spoken for she be?

5
If that a *Wall* she doe appeare,
Wee *Turrets* vpon her will reare,
And *Pallaces* of Plate ;
And then with border of *Cedar-tree*,
Enclose and fence her in will we,
If that she be a *Gate*.

6
A *Wall* already built I am ;
And now my *Breasts* vpon the same
Doe Turret-like arise :
Since when, as one that findeth rest,
(And is of settled peace possesst)
I seemed in his eyes.

7
A *Vineyard* hath King *Salomon* :
This Vineyard is at *Baal-hammon*,
Which he to *Keepers* put :
And eu'ry one that therein wrought,
A thousand siluer-peece brought,

And

Song 19.

59

And gaue him for the fruit.

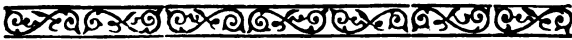
8

My *Vineyard* which belongs to mee,
Eu'n I my felfe doe ouerfee.

To thee, Oh *Salomon*,
A thousand fold doth appertaine;
And, those that keep the same, shall giue
Two hundred-fold for one.

9

Thou, whose abode the *Gardens* are,
(Thy Fellowes vnto thee giue eare)
Cause me to heare thy voyce;
And let my *Loue* as swiftly goe,
As doth a Hart or nimble Roe,
Vpon the Hills of Spice.



The First Song of *Esay*.

Esay 5.

IN this Song, the Prophet, singing of Christ and his Vineyard, first sheweth, that notwithstanding his labour bestowed in fencing and manuring thereof, it brought forth sower Grapes. Secondly, he summoneth their Consciences whom he covertly upbraided, to be Iudges of Gods great loue, and their unprofitablenesse. Thirdly, he shewes, both how he intends to deale with his Vineyard, and who they are whom he pointeth out in this Parable. Now, seeing it hath befallen the Iewes according to this Propheticall Hymne, we are to make a two-fold vse in singing it. First, thereby to memorize the Mercie and Iustice of God; both which are manifested in this Song; his Mercie in forewarning, his Iustice in punishing euen his owne People. Secondly, we are so to meditate thereon, that we may be warned to consider what fauours God hath vouchsafed vs, and what Fruits we ought to bring forth; lest he leaue vs also to be spoiled of our Aduersaries. For, in this Parable the Holy Spirit speaketh vnto euery Congregation who abuseth his Faouours. And doubt-
lesse

lesse, all such (as it hath fallen out in Antioch, Laodicea, and many other particular Churches) shall be deprived of Gods protection, of the Dewes of his Holy Spirit, and of the sweet Showres of his Word, to be left to Thornes and Bryers, the Fruit of their owne naturall Corruptions.

SONG. XIX

Sing this as the 14 Song.

¹
A Song of him, whom I loue best,
 And of his *Vineyard* sing I will.
A *Vineyard* once my Loue possesse,
 Well seated on a fruitfull hill :
 He kept it close immured still :
 The earth from stones he did refine ;
 And set it with the choycest *Vine*.

²
 He in the midst a *Fort* did reare ;
A *Wine-press* therein also wrought :
 But, when he look't it Grapes should beare,
 Those Grapes were wild ones that it brought.
Ierusalem, come speake thy thought,
 And you of *Iudah* Iudges bee
 Betwixt my *Vineyard* here, and me.

³
 Vnto my *Vineyard* what could more,
 Performed be, then I haue done ?
 Yet, looking it should Grapes haue bore,
 Saue wild-ones, it afforded none.
 But goe to, (let it now alone)
 Resolu'd I am to shew you too,
 What with my *Vineyard* I will doe.

4 The

Song 19.

61

⁴
The *Hedge* I will remooue from thence,
That what so will deuoure it may :
I downe will breake the *Walled-fence*,
And through it make a *troden way* ;
Yea all of it, I waste will lay.
To dig or dresse it none shall care ;
But, *Thornes* and *Briers*, it shall beare.

⁵
The *Clouds* I also will compell,
That there no raine descend for this.
For loe, the *House of Israel*
The *Lord of Armies Vineyard* is :
And *Judah* is that *Plant* of his,
That *Pleasant-One*, who forth hath brought
Oppression, when he Iudgment sought.
He seeking *Iustice*, found therein,
In liew thereof, a *Crying sinne*.

The Second Song of *Efuy*. *Efay* 12.

[*Isaiah* hauing a little before prophesied of the Incarnation of *Iesus Christ*, and the excellencie of his Kingdoms ; doth in this Hymne praise him for his *Mercie* ; and foreshewes the Church also, what her Song should be in that day of her Redemption. The principall contents thereof are these : A Confession of Gods mercie ; A prediction concerning the Sacrament of Baptisme ; and an exhortation to a ioyfull Thanks-giuing. This Song the Church should still sing to the honour of *Iesus Christ* for our Redemption. Yea, in regard the Prophet (foreseeing the good Cause we should haue to make vse thereof) hath prophesied it should be the Churches Hymne. It seemeth not vnproper to be vsed on those dayes which are solemnized in memoriall of our Sauiours Natiuitie ; Or whensoever we shall be moued to praise God in memorizing the gracious Comforts promised vs by his Prophets, and fulfilled by his owne coming ; And to fit the same the better to that purpose, I haue changed the Person and the Time in this Translation.

E

SONG.

SONG XX.

LORD, I will sing to Thee: For, thou displeased
waft: And yet withdrew'st thy wrath from mee,
And sent me comfort haft.

The musical score consists of three systems, each with a treble and bass staff. The first system begins with a large initial 'L' on the treble staff. The lyrics are: 'LORD, I will sing to Thee: For, thou displeased waft: And yet withdrew'st thy wrath from mee, And sent me comfort haft.' The music is in a simple, homophonic style with a key signature of one sharp (F#) and a common time signature (C).

Thou art my health, on whom
A fearlessse trust I lay:
For thou oh Lord, thou art become
My Strength, my Song, my Stay.

2 And

2

And with reioycing now,
 Sweet waters we conuay
 Forth of those *Springs*, whence Life doth flow ;
 And thus we therefore say ;
 Oh, sing vnto the *Lord* :
 His *Name* and workes proclaime :
 Yea, to the People beare record,
 That glorious is his *Name*.

3

Vnto the *Lord*, Oh sing !
 For wonders he hath done ;
 And many a renowned thing,
 Which through the earth is knowne.
 Oh, sing aloud all ye,
 On *Sion* Hill that dwell !
 For, lo, Thy *Holy-One* in thee
 Is great, oh *Israell*.

The third Song of *Esay*. Esa. 26.

Esay composed this Song to comfort the Israelites in their Captivity: to strengthen their patience in affliction, and settle their confidence on the promises of God. First, it remembreth them, that Gods protection being euery where as available as a defended Citie, they ought alwaies to rely on the firme peace which that affordeth. Secondly, it sheweth, that the pride of sin shall be overthrowen; and that the faithfull are resolved to flye vnto their Redeemer, and awaile his pleasure in their chastisements. Thirdly, hee singeth the vltter desolation of Tyrants; the increase of the Church; her afflictions; her deliuerance; and the resurrection from death through Christ. Lastly, the Faithfull are exhorted to attend patiently on the Lord their Saviour, who will come shortly to iudgment, and take account for the blood of his Saints. This Song is made in the person of the Church, and may bee sung to comfort and confirme vs in all our chastisements and persecutions; by bring-

ing to our consideration the short time of our endurance, and the certainty of our Redemmers comming. It may bee used also to praise God, both for his Iustice and Mercy.

SONG. XXI.

Sing this as the 3 Song.

¹
A *Citie* now we haue obtain'd,
 Where strong defences are ;
 And God, *Saluation* hath ordain'd,
 For Walls and Bulwarks there :
 The *Gates* thereof wide open yee,
 That such as iustly doe,
 (And those that Truths obseruers bee)
 May enter thereinto.

²
 There thou in peace wilt keepe them sure,
 Whose thoughts well groundd bee ;
 In peace that euer shall endure,
 Because they trusted thee.
 For euer therefore on the Lord,
 Without distrust depend,
 For in the *Lord*, th'eternal *Lord*,
 Is strength that hath no end.

³
 He makes the lofty *Citie* yeeld,
 And her proud Dwellers bow :
 He laies it leuell with the field,
 Eu'n with the dust below.
 Their feet that are in want and care,
 Their feet thereon shall tread :

Their

Song 21.

65

Their way is right that righteous are,
And thou their path dost heed.

⁴
Vpon thy course of iudgments we,
Oh *Lord*, attending were ;
And to record thy *Name* and Thee,
Our soules desirous are :
On thee our minds with strong desire,
Are fixed in the night ;
And after thee our hearts enquire,
Before the morning light.

⁵
For, when thy righteous iudgments are
Vpon the earth discern'd,
By those that doe inhabite there,
Vprightnesse shall be learn'd :
Yet Sinners for no terrour will
Iust dealing vnderstand,
But in their Sinnes continue still,
Amid the *holy-Land*.

⁶
To seeke the Glory of the *Lord*,
They vnregardfull be ;
And thy aduanced hand, Oh *Lord*,
They will not daigne to see :
But they shall see, and see with shame,
That beare thy people spight ;
Yea, from thy foes shall come a flame,
Which will deuoure them quite.

⁷
Then, *Lord*, for vs thou wilt procure,
E 3

That

That we in peace may be ;
 Because that eu'ry worke of our
 Is wrought for vs by Thee.
 And *Lord* our God, though we are brought
 To other Lords in thrall ;
 Of thee alone shall be our thought,
 Vpon thy *Name* to call.

8

They are deceast, and neuer shall
 Renewed life obtaine :
 They dye, and shall not rise at all,
 To tirannize againe.

For thou didst visit them therefore,
 And wide disperst them hast,
 That fo their fame, for euer more,
 May wholly be defac't.

9

But, *Lord*, encreast thy *People* are,
 Encreast they are by thee ;
 And thou art glorifide as farre,
 As earths wide Limits be.

For, *Lord*, in their distresses, when
 Thy rod on them was laid,
 They vnto thee did hasten then,
 And without ceasing praid.

10

As one with childe is pain'd, when as
 Her throwes of Bearing bee,
 And cries in pangues (before thy face)
 Oh *Lord*, so fared we :

We haue conceiu'd, and for a birth

Of

Song 21.

67

Of winde haue pained beene :
The world's vn safe, and still on earth
They thriue that dwell therein.

11

Thy *Dead* shall liue, and rise againe
With my dead-Body shall ;
Oh you that in the dust remaine,
Awake and sing you all !
For as the deaw doth hearbs renew,
That buried seem'd before ;
So earth shall through thy heauenly deaw,
Her *Dead* to life restore.

12

My *People* to thy Chambers fare ;
Shut close the doore to thee ;
And stay awhile (a moment there)
Till past the fury be.
For lo, the Lord doth now arise ;
He commeth from his place,
To punish their impieties,
Who now the world possesse.

13

The Earth that blood discouer shall,
Which is in her conceal'd ;
And bring to light those murthers all,
Which yet are vnreueal'd.

The Praler of *Hezekiah*. Eſay 37. 15.

IN this Praier Hezekiah, hauing first acknowledged Gods Maieſtie and al-
mightie power, desires him both to heare and consider his Aduerſaries
E 4 blasphemie.

blasphemie, Then (to manifest the necessitie of his present assistance) vrgeth the power his Foe had obtained ouer such as serued not the true God. And, as it seemeth, importunes deliuerance, not so much in regard of his owne safety, as that the Blasphemer, and all the world might know the difference betweene the Lords power, and the arrogant brags of men. This Song may be vsed, whensoever the Turke, or any other great Adversary (preuailing against false Worshipers) shall thereupon grow insolent, and threaten Gods Church also: as if, in despite of him, he had formerly preuailed by his owne strength. For the name of Sennacherib may be mystically applied to any such enemy. We may vs this Hymne also, against those secret blasphemies, which the Deuill whispers vnto our soules; or, when by temptations hee seeks to drine vs to despaire, by laying before vs how many others he hath destroyed, who seemed to haue been in as good assurance as we. For, He is indeede, that mysticall Assyrian Prince, who hath ouerthrowne whole Countries and Nations, with their Gods, in whom they trusted: Such as are these: Temporal power, Riches, Superstitious worship, Carnall wisdom, Idols, &c. which being but the workes of men (and yet trusted in as Gods) he hath power to destroy them.

SONG XXII.

O Lord of Hostes, and GOD of Israel! Thou who
 betweene the Cherubins do'st dwell; Of all the
 world

Song 22.

69

World thou onely art the King, And Heaven

and Earth vnto their forme didst bring.

Lord bowe thine eare ; to heare attentue be,
 Lift vp thine eies, and daigne, Oh *Lord*, to see
 What words *Senacherib* hath cast abroad ;
 And his proud Message to the liuing God.

²
Lord, true it is, that Lands and Kingdomes all
 Are to the King of *Asshur* brought in thrall :
 Yea, he their *Gods* into the fire hath throwne :
 For *Gods* they were not but of wood and stone.
 Mans worke they were, and men destroy'd them haue,
 Vs therefore from his power vouchsafe to saue ;
 That all the Kingdomes of the World may see,
 That thou art God, that onely thou art he.

Hzekiah

Hezekiahs thanksgiuing, Esay 38. 10.

Hezekiah, hauing benee sicke and recovered, made this Song of Thankgi-
 uing: And setteth forth the mercie of God by considering these parti-
 culars: The time of his age; the feares of his soule; the rooting out of his
 posteritie; the violence of his disease; and the forgiveness of his sinnes, ad-
 ded to the restoring of his health. Then (seeming to haue entred into a seri-
 ous consideration of all this) hee confesseth who most are bound to praise God;
 and voweth this Deliuerance to euerlasting memorie. This Song may bee vsed
 after deliuerance from temporall sicknesse: But in the principall sense it is
 a speciall thankgiuing, for that cure which Iesus Christ wrought vpon
 the humane Nature, being in danger of euerlasting perdition. For, Heze-
 kiah, which signifieth, helped of the Lord, typified Mankind, labouring
 vnder the sicknesse of sinne and death. Isaiah, who brought the medicine
 that cured him (and is interpreted) The saluation of the Lord, figured our
 blessed Redeemer, by whom the humane Nature is restored; and whose sen-
 ding into the world, was mystically shewed by the Miracle of the Sunnes re-
 trogradation. To praise God for that myserie therefore (the circumstances
 being well considered) this Hymne seemeth very proper; and, doubtlesse,
 for this cause it was partly preferred for these our times; and ought often and
 heartily to bee sung to that purpose.

SONG XXIII.

Sing this as the fourth Song.

1

When I suppos'd my time was at an end,
 Thus to my selfe, I did my selfe bemone:
 Now to the gates of Hell I must descend;
 For all the remnant of my yeeres are gone.
 The Lord (said I) where now the liuing be,
 Nor man on earth shall I for euer see.

2

As when a Shepherd hath remou'd his Tent,
 Or as a Weauers shuttle slips away;

Right

Song 23.

71

Right so my Dwelling, and my yeares were spent ;
And so my sicknesse did my life decay.
Each day, ere night, my death expected I,
And eu'ry night, ere morning, thought to die.

3

For, he so Lyon-like my bones did breake,
That I scarce thought to liue another day :
A noife I did like *Cranes* or *Swallowes* make ;
And as the *Turtle* I lamenting lay.
Then, with vp-lifted eye-lids, thus I spake ;
Oh *Lord*, on me oppressed mercie take.

4

What shall I say ? He did his promise giue ;
And as he promis'd he performed it.
And therefore I will neuer whilst I liue,
Those bitter pafsions of my foule forget :
Yea, those that liue, and those vnborne shall know
What life and rest thou didst on me bestow.

5

My former Pleasures, Sorrowes were become :
But, in that loue which to my foule thou hast :
The Graue, that all deuours, thou keptst me from ;
And didst my errors all behinde thee cast.
For, nor the *Graue* nor *Death* can honour Thee ;
Nor hope they for thy *Truth* that buried be.

6

Oh ! he that liues, that liues as I doe now ;
Eu'n he it is that shall thy praise declare.
Thy *Truth* the Father to his Seed shall shoue,
And how thou me, Oh Lord, hast daign'd to spare.
Yea, *Lord*, for this I will throughout my daies,
Make musicke in thy House, vnto thy praise.

The



The Lamentations of Ieremie.

AS vsfull as any part of the Old *Testament*, for these present Times (nigh fallen asleepe in securitie) are these *Elegiacall Odes*. For they bring many things to our consideration. First, what we may and should lament for. Secondly, how carefull we ought to be of the *Common-wealths* prosperitie; because, if that goe to ruine, the particular *Church* therein cherished must needs be afflicted also, and Gods worship hindred. Thirdly, they teach vs that the ouerthrow of *Kingdomes*, and *Empires*, followes the abuse and neglect of *Religion*; and that Sinne being the only Cause thereof, we ought to endure our Chastisements without murmuring against God. Fourthly, they warne vs, not to abuse Gods mercifull long suffering. Fifthly, they perswade vs, to commiserate and pray for the *Church*, and our Brethren in calamitie, and not to despise them in their humiliations. Sixthly, they learne vs, not to iudge the truth of *Professions* by those Afflictions God laies vpon particular *Churches*, seeing the *Jewes* Religion was the *Truth*, and those Idolaters, who led them into Captiuitie. Seauenthly, they shew vs, that neither the Antiquitie, Strength, Fame, or formall Sanctitie of any place (no nor Gods former respect thereunto shall priuledge it from destruction, if it continue in abusing his grace. And lastly, they (as it were limiting our sorrows) minde vs to cast our eyes on the mercies of God, and to make such vse of his Chastisements, as may turne our *Lamentations* into *Songs of Ioy*.

Lament. 1.

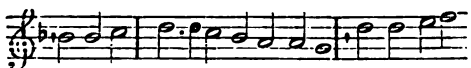
THIS Elegie, first bewaileth, in generall Tearmes, that Calamitie and destruction of Iudah and Ierusalem, which is afterward more particularly mentioned. Secondly, it makes a confession of their manifold sinnes committed; and is full of many passionate and penitentiall complaints; Iustifying the Lord in his Iudgements, and confessing the vanitie of humane Consolations. Lastly, it containeth a short prayer for Gods mercie, and a Divine prediſtion of those Iudgements which will fall on them, by whom his people haue bene afflicted. This Elegie may be sung, whensoever any generall Calamitie falleth
on

Song 24.

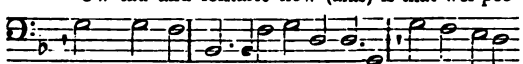
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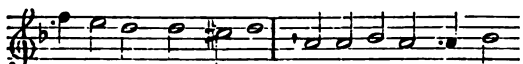
on the Common wealth in which we live, we having first considered and applied the particular Circumstances, as there shall be cause. We may sing it also Historically, to memorize the Justice of God, and the miserable Desolations of Iudah & Ierusalem recorded for our examples.

SONG XXIIII.

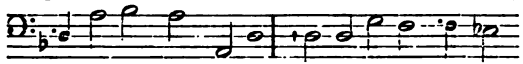
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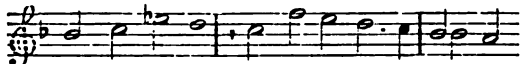
Ow fad and folitarie now (alas) is that wel-peo-






pled Citie come to be, which once so great among

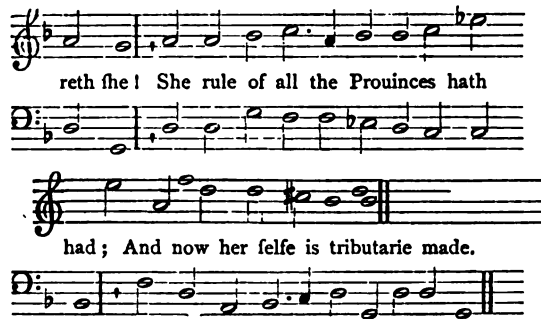




the Nations Was : And, oh how widdow-like appea-



reth



2

All night shee maketh such exceffiue mone
 That downe her Cheekes a flood of teares doth flow :
 And yet, among her *Louers* there is none,
 That Confolation doth on her beftow.
 For, they that once her *Louers* did appeare,
 Now, turned Foes, and faithleffe to her are.

3

Now *Iudah* in Captiuitie complaines,
 That (others) heretofore fo much oppreff :
 For her falfe feruice, She her felfe remaines
 Among thofe Heathens, where she finds no reft :
 And apprehended in a Strait is she,
 By thofe that perfecutors of her be

4

The very *walles* of *Sion* doe lament :

The

Song 24.

75

The *Gates* thereof their loneliness deplore ;
 Because that no man cometh to frequent
 Her solemne *Festivals*, as heretofore :
 Her *Priests* doe sigh ; Her tender *Virgins* bee
 Vncomfortable left ; And so is *Shee*.

5

Her Aduersaries are become her *Chieftes* :
 On high exalted those that hate her are :
 And *God* hath brought upon her all those griefes ;
 Because so many her transgressions were :
 Her *Children* driuen from her by the Foe,
 Before him into loathed Thraldome goe.

6

From *Sions Daughter* (once without compare)
 Now all her matchlesse louelinesse is gone :
 And like those chafed Harts her *Princes* fare,
 Who seeke for pasture and can finde out none :
 So, (of their strength depriu'd, and fainting nigh)
 Before their abler Foes they feebly flie.

7

Ierusalem now thinkes vpon her Crimes,
 And calls to minde, (amid her present woes)
 The pleasures she enioy'd in former times,
 Till first she was surpris'd by her Foes ;
 And how, (when they perceiu'd her forlorne)
 They at her holy *Sabbaths* made a scorne.

8

Ierusalem's Transgressions many were,
 And therefore is it she disdained lies :
 Thole, who in former times haue honour'd her,
 Her basenesse now behold, and her dispise ;
 Yea, She Her-selfe doth sit bewailing this ;

And

And of Her-felfe Her-felfe afhamed is.

9

Her owne vnleaneffe in her skirt ſhe bore ;
Not then beleeuing what her end would bee :
This great deſtruction falls on her therefore ;
And none to helpe, or comfort her, hath ſhe.
Oh, heed thou, *Lord*, and pittie thou my woes :
For, I am triumph't ouer by my Foes.

10

Her Foe hath touch'd with his polluted hand,
Her things that Sacred were, before her face ;
And they whoſe entrance thou did'ſt countermand,
Intruded haue into her *Holy place* :
Thoſe that were not ſo much approu'd by Thee,
As of thy *Congregation* held to be.

11

Her People doe with sighs, and ſorrowes, get
That little bread, which for reliefe they haue ;
And giue away their precious things for meat,
So to procure wherewith their liues to ſaue.
Oh *Lord* conſider this, and ponder Thou,
How vile, and how deſected I am now.

12

No pittie in you paſſengers is there ?
Your eies, oh ſomewhat hitherward encline ;
And marke, if euer any grieve there were,
Or forrow that did equall this of mine :
This, which the Lord on me inflicted hath,
Vpon the day of his incenſed wrath.

13

He from aboue a flame hath hurled downe ;
That kindles in my bones preuailing fire :

A

Song 24.

77

A *Nat* he ouer both my feet hath throwne,
By which I am compelled to retire ;
And he hath made me a *Forsaken-one*,
To sit, and weepe out all the day alone.

¹⁴
The heauie Yoke, of my Transgressions now,
His hand hath wreathed, and vpon me laid :
Beneath the same my tyred necke doth bow,
And all my strength is totally decay'd.
For me to those the *Lord* hath giuen o're,
Whose hands will hold me fast for euermore.

¹⁵
The *Lord* hath trampled vnderneath their Feet,
Eu'n all the Mightie, in the mid't of Me :
A great Assembly he hath caus'd to meet,
That all my ablest men might slaughtred be ;
And *Iudah's* Virgin-Daughter treads vpon,
As in a Wine-presse Grapes are troden on.

¹⁶
For this (alas) thus weepe I ; And mine eies,
Mine eies drop water thus ; because that he,
On whose assistance my fad Soule relies ;
In my distresse is farre away from me ;
Eu'n while (because of my prevailing Foe)
My *Children* are compeld from me to goe.

¹⁷
In vaine hath *Sion* stretched forth her hand ;
For, none vnto her succour draweth nigh ;
Because the *Lord* hath giuen in command,
That *Jacobs* Foes should round about her lie ;
And poore *Ierusalem* among them there,
Like some defiled woman doth appeare.

F

18 The

12

ev.
maiden,
pray.
greatest be
my home from me.

all:
about;
gaue,
faue.

my distresse:
mee:
maiden;
thee.
doth become;
at home.

my Foes haue heard,
there is none.
to them appear'd;
thou hast done.
Time set downe by thee,
they shall equall me.

12

chances they haue wrought,
remembered all;

And

Song 25.

79

And whatfoe're my Sinnes on me haue brought,
 (For their Transgressions) vpon them shall fall.
 For, so my fightings multiplied be,
 That therewithall my heart is faint in me.

Lament 2.

I N this Elegie the Prophet wth a verie patheticall exordium, the better to awaken the peoples Consideration; and to make them the more sensible of their horrible Calamitie: Which he first illustrateth in generall Tearmes, by comparing their estate to the miserable condition of one fallen from the glorie of Heauen, to the lowest Earth; and in mentioning their being deprived of that glorious Temporall & Ecclesiasticall Gouvernement, which they formerly enjoyed. Afterwards he descends to particulars; As, the destruction of their Palaces, Forts, Temple, Walls, and Gates; the prophaning of their Sabaoths, Feasts, Rites, &c. the suspending of their Lawes, Priests, Prophets; the slaughter of Young-men, and Virgins, Old-men, and Children, with the Famine, and reproaches they sustained &c. All which acknowledging to be the iust Iudgments of God, he aduise^th them not to hearken to the delusions of their false Prophets, but to return vnto the Lord by teares and heartie repentance. For the Use and Application, see what hath bene said before in the former Elegie.

SONG. XXV.

Sing this as the 24. Song.

¹
HOW darke, and how beclouded (in his wrath)
 The Lord hath caused Sion to appeare!
 How Israels beautie he obscured hath,
 As if throwne downe from heau'n to earth he were!
 Oh, why is his displeasure growne so hot?
 And why hath he his Foot-stoole so forgot?

²
 The Lord all Sions dwellings hath laid wast;

F 2

And

And in so doing, he no sparing made :
 For, in his anger to the ground he cast
 The strongest holds that *Judah's Daughter* had :
 Them, and their Kingdome he to ground doth fend,
 And all the Princes of it doth suspend.

3
 When at the highest his displeasure was,
 From *Isr'el* all his horne of strength he broke ;
 And from before his aduerfaries face,
 His *Right-hand* (that restrained him) he tooke ;
 Yea, he in *Jacob* kindled fuch a flame,
 As round about hath quite confum'd the fame,

4
 His Bow he as an Aduerfarie bent,
 And by his *Right-hand* he did plainly shew,
 He drew it with an Enemies intent :
 For, all that were the faireft Markes he flew :
 In *Sions* Tabernacle this was done ;
 Eu'n there the fire of his displeasure shone.

5
 The *Lord* himfelfe was he that was the Foe :
 By him is *Isr'el* thus to ruine gone :
 His Palaces he ouerturned fo ;
 And He his Holds of strength hath ouerthrowne :
 Eu'n He it is, from whom it doth arife,
 That *Isr'els* Daughter thus-lamenting lies.

6
 His *Tabernacle*, Garden-like that was,
 The *Lord* with violence hath tooke away :
 He hath destroyed his *Assembling place* ;
 And there, nor *Feasts*, nor *Sabbaths* now haue they :

No



Song 25.

81

No not in *Sion*. For, in his fierce wrath,
He both their *King* and *Priests* reiected hath.

7
The *Lord* his holy *Altar* doth forgoe ;
His *Sanctuarie* he hath quite despiz'd.
Yea, by his meere assistance hath our Foe
The Bulwarkes of our Palaces surpriz'd ;
And in the *Lords* own *House* rude Noises are
As loud as heretofore his Praises were.

8
The *Lord*, his thought did purposely encline,
The Walls of *Sion* should be ouerthrowne :
To that intent he stretched forth his *Line*,
And drew not backe his hand till they were downe,
And so the *Turrets* with the bruised *Wall*,
Did both together to destruction fall.

9
Her *Gates* in heapes of Earth obscured are ;
The *Barres* of them in pieces, broke hath he :
Her *King*, and those that once her *Princes* were,
Now borne away among the *Gentiles* be.
The *Law* is lost, and they no *Prophet* haue,
That from the *Lord* a Vision doth receiue.

10
In silence, seated on the lowly ground,
The *Senators* of *Sions Daughter* are :
With Ashes they their carefull heads haue crown'd,
And mourning Sack-cloth girded on them weare ;
Yea, on the Earth, in a distressed wife,
Ierusalem's young Virgins fixe their eies.

11
And for because my *People* suffer this,
F 3

Mine

Mine eies with much lamenting dimmed grow :
 Each part within me out of quiet is ;
 And on the ground my Liuer forth I throw ;
 When as mine eies with so sad Obiects meet ;
 As Babes halfe dead, and sprawling in the street.

12

For, to their *Mothers* called they for meat ;
Oh where shall we haue meate and drinke ! they crie :
 And in the Citie, while they food entreat,
 They swone, like them that deadly-wounded lye :
 And some of them their Soules did breath away,
 As in the Mothers bosome staru'd they lay.

13

Ierusalem, for thee what can I say ?
 Or vnto what maist thou resembled be ?
 Oh ! wherevnto, that comfort thee I may,
 Thou *Sions Daughter*, shall I liken thee ?
 For, as the *Sea's*, so great thy Breaches are :
 And to repair them then ; Ah who is there !

14

Thou by thy *Prophets* hast deluded beene ;
 And foolish Visions they for thee haue fought.
 For, they reuealed not to thee thy sinne,
 To turne away the thraldome it hath brought :
 But lying Prophetes they fought for thee ;
 Which of thy sad exile the Causes be.

15

And those, thou Daughter of *Ierusalem*,
 That on occasions passe along this way,
 With clapping hands, and hissings, thee contemne ;
 And nodding at Thee, thus in scorne they say ;

Is

Song 25.

83

*In this the Citie, men did once behight,
The Flowre of Beautie, and the Worlds Delight?*

16

Thy Aduerfaries (eu'ry one of them)
Their mouths haue open'd at thee, to thy shame :
They hisse, and gnash at Thee, *Ierusalem* ;
We, we (say they) haue quite destroi'd the same :
This is that day hath long expected beene,
Now commeth it, and we the fame haue seene.

17

But, this the *Lord* decreed, and brought to passe :
Hee, to make good that Word which once he spake,
(And that which long agce determin'd was)
Hath hurled downe, and did no pittie take :
He thus hath made thee scorn'd of thy Foe,
And rais'd the Horne of them that hate thee fo.

18

Oh Wall of *Sions Daughter*, cry amaine,
Eu'n to the *Lord* set forth a heartie Cry :
Downe, like a Riuer, cause thy teares to raine,
And let them neither Day nor Night be dry.
Seeke neither sleepe, thy body to suffice,
Nor slumber for the Apples of thine eies.

19

At night, and when the Watch is new begun,
Then rise, and to the *Lord* Almightye Crie :
Before him let thy Heart like water runne,
And lift thou vp to him thy Hands on high,
Eu'n for those hunger-starued Babes of thine,
That in the Corners of the Streets doe pine.

F 4

20 And

20

And thou, oh *Lord*; Oh be thou pleas'd to see,
 And thinke on whom thy iudgments thou hast thrown
 Shall women fed with their own issue be,
 And Children that a span are scarcely growne?
 Shall thus thy *Priests* and *Prophets*, *Lord*, be slaine,
 As in thy *Sanctuarie* they remaine?

21

Nor Youth, nor Age, is from the slaughter free;
 For, in the Streets lye Young and Old, and all:
 My Virgins, and my young men, murdered be;
 Eu'n both beneath the Sword together fall.
 Thou, in thy Day of Wrath such hauocke mad'st,
 That in deuouring thou no pittie had'st.

22

Thou, round about hast call'd my feared Foes,
 As if that summond to some Feast they were:
 Who in thy Day of Wrath did round enclose,
 And shut me so that none escaped are:
 Yea, those that hate me them consumed haue,
 To whom I nourishment, and breeding gaue.

Lament. 3.

Here the Prophet Ieremie, hauing contemplated his owne afflictions, with the destruction of Iudah and Ierusalem, ferueth by that materiall Object, to haue raised his apprehension higher, and by the spirit of Prophecie both to foresee the particular sufferings of Iesus Christ, and to become sensible also, of those great afflictions which the Church militant (his mysticall Body) should be exercised withall. And in this most passionate Elegie, either in his owne person bewaileth it; or else personates Iesus Christ, the head of that mysticall Bodie, taking upon himselfe those punishments, with that heavy burthen of Gods wrath, & that vnspcakable sorrow, which
mankinde

Song 26.

85

mankind had otherwise bene overwhelmed withall. In brieft, this Elegie containes an exprefion of Gods heauie anger for our finne; the feueritie and bitterneffe of his Iudgments; the greatneffe of his mercies; the hope and patience of the faithfull in all afflictions; the unwillingneffe of God to punifh; the heartie repentance of his people; and a propheticall imprecation concerning the enemies of the fpirituall Ierufalem. This may be fung to moue and firre vs vp with a feeling of our Redeemers Paffion; to remember vs of our miserable condition through finne; to moue vs to repentance; and to comfort and inftreft vs amid our afflictions.

SONG XXVI.

Sing this as the 24. Song.

I Am the *Man*, who (fcourged in his wrath)
 Hauē in all sorrowes throughly tried beene :
 Into obfcuritie he led me hath :
 He brought me thither where no light is feene :
 And fo aduerfe himfelfe to me he shoves,
 That all the day his hand doth me oppofe.

2

My *flef*h and *skinne* with age he tired out :
 He bruiz'd my bones as they had broken beene :
 Hee with a *Wall* enclofed me about :
 With cares and labours he hath shut me in ;
 And me to fuch a place of darkeneffe led,
 As thofe are in that be for euer dead.

3

He shut me where I found no paffage out ;
 And there my heavy chaines vpon me laid.
 Moreouer, though I loudly cried out,
 He tooke no heede at all for what I praid :
 My *Way*, with hewed ftones he stopped hath,
 And left me wandring, in a winding path.

4 He

⁴
 He was to me like some way-laying *Beare* ;
 Or as a *Lyon* that doth lurke vnseene :
 My course he hindring, me in peeces tare,
 Till I quite ruin'd and laid wast had beene ;
 His *Bow* he bended, and that being bent,
 I was the marke, at which his *Arrow* went.

⁵
 His Arrowes from his *Quiver* forth he caught,
 And through my verie Reines he made them passe :
 Eu'n mine owne people fet me then at naught ;
 And all the day their *sporting-Song* I was :
 From him my fill of bitternesse I had ;
 And me with Wormwood likewise drunke he made.

⁶
 With stones my teeth he all to pieces brake :
 He dust and ashes ouer me hath strowne :
 All rest hee from my weary soule did take,
 As if contentment I had neuer none.
 And then I cried ; *Oh, I am vndone* ;
 All my dependance on the Lord is gone.

⁷
 Oh, mind thou my afflictions and my care ;
 My miseries, my Wormewood, and my Gall :
 For, they still fresh in my remembrance are ;
 And downe in me my humbled soule doth fall.
 I this forget not, and when this I minde,
 Some helpe againe, I doe begin to finde.

⁸
 It is thy mercy, *Lord*, that we now be :
 For, had thy pittie fail'd, not one had liu'd :
 The faithfulnessse is great that is in Thee ;

And

Song 26.

87

And eu'ry morning it is new reuiu'd.
 And *Lord*, such claime my soule vnto thee laies,
 That she will euer trust in thee, shee faies.

9
 For, thou art kinde to those that worke thy will ;
 And to their foules that after thee attend,
 Good therefore is it, that in quiet still
 We hope that safety ; which thou *Lord*, wilt fend.
 And happie he that timely doth enure
 His youthfull necke, the burthen to endure.

10
 He downe will sit alone, and nothing say ;
 But, since 'tis cast vpon him beare it out.
 (Yea, though his mouth vpon the dust they lay)
 And, while there may be hope, will not misdoubt.
 His cheeke to him that smiteth, offers he ;
 And is content, though he reuiled be.

11
 For, sure is he (what euer doth befall)
 The *Lord*, will not forsake for euermore :
 But that he hauing punish't, pittie shall ;
 Because he many mercies hath in store.
 For, God in plaguing take no pleasure can,
 Nor willingly afflicteth any man.

12
 The *Lord* delighteth not to trample downe
 Those men that here on earth enthralled are :
 Or that a righteous man should be o'rethrowne,
 When hee before the highest doth appeare.
 Nor is the Lord well pleased in the fight,
 When he beholds the wrong, subuert the Right.

13 Let

¹³
 Let no man mutter then, as if he thought
 Some things were done in spight of Gods decree.
 For, all things at his word to passe are brought,
 That either for our good or euill be.
 Why then liues man such murmurs to begin?
 Oh! let him rather murmur at his sinne.

¹⁴
 Our owne lewd Courtes let vs searh and trie,
 Wee may to thee againe, Oh *Lord*, conuart.
 To God that dwelleth in the heauens on high,
 Let vs (oh let vs) lift both hand and heart:
 For, wee haue sinned; we rebellious were;
 And therefore was it that thou didst not spare.

¹⁵
 For this (with wrath o'reinhadow'd) thou hast chac't
 And slaughter made of vs without remorse:
 Thy selfe obscured with a cloud thou hast,
 That so our praiers might have no recourfe;
 And loe, among the *Heathen-people*, we
 As out-casts, and off-scourings reckon'd be.

¹⁶
 Our Aduerfaries all (and euery where)
 Themselues, with open mouth, against vs set.
 On vs is false a Terrour, and a snare,
 Where Ruine hath with Desolation met;
 And, for the Daughter of my Peoples cares,
 Mine eies doe cast forth Rivulets of teares.

¹⁷
 Mine eies perpetually were ouerflowne;
 And yet there is no ceasing of my Teares.
 For, if the *Lord* in mercie looke not downe,

That

Song 26.

89

That from the heau'ns he may behold my cares.
They will not stint : But, for my peoples sake,
Mine eies will weep, vntill my heart doth breake.

18

As when a Bird is chafed to and fro,
My Foes purfued me when cause was none :
Into the *Dungeon* they my life did throw ;
And there they rowled ouer me a stone.
The waters likewise ouerflow'd me quite ;
And then me thought I perished out-right.

19

Yet on thy *Name*, Oh *Lord*, I called there ;
(Eu'n when in that Low *Dungeon* I did lye)
Whence thou wert pleased my complaint to heare ;
Not sleighting me when I did fighting cry :
That very day I called, thou drew'st neare,
And said'st vnto me, that I should not feare.

20

Thou *Lord*, my soule maintaineft in her right :
My life by thee alone redeemed was ;
Thou haft, Oh *Lord*, obserued my despight ;
Vouchsafe thy iudgment alfo in my cause.
For, all the grudge they beare me, thou haft seene ;
And all their plots that haue againft me beene.

21

Thou heardst what flanders they againft me laid,
And all those mischiefes they deuiz'd for me :
Thou notest what their lips of me haue said,
Eu'n what their daily cloest whifprings be ;
And how (when ere they rife or downe doe lye)
Their *Song*, and subiect of their mirth am I.

22 But

But *Lord*, thou shalt reward and pay them all
 That meede their actions merit to receiue :
 Thy heauy maledictions ceaze them shall ;
 Eu'n this ; *Sad hearts they shall for euer haue :*
 And by thy wrath pursude they shall be driuen,
 Till they are chafed out from vnder heauen.

Lament. 4.

AS in the two first Elegies, the Prophet here begins by way of exclamation; and most passionately setteth forth the cause of his complaining, by a three-fold explication. First, by expressing the dignity, sex, and age of the Persons miserably perishing in this calamitie: as Princes, Priests, men, women, and children. Secondly, by parralleling their estate with that of brutish Creatures, and their punishment with Sodoms. Thirdly, by shewing the horrible effects which followed this calamity, as the Nobilitie being driuen to cloath themselves from the dunghill; and women to feed on their owne Children, &c. After this, he sheweth what are the causes of all that miserie which he bewaileth. Secondly, declareth the vanitie of relying on temporall consolations. Thirdly, setteth forth the power and fiercenesse of the Churches Adversaries. Fourthly, prophesieth, that euen Christ was to suffer the fury of their malice, before Gods wrath could be appeased. And lastly, assureth that the Church shall be at length deliuered, and her enemies rewarded according to their wickednesse. This Song may be sung, to set before our eyes the severity of Gods wrath against sinne, to winne vs to repentance, and to comfort vs upon our conuersions.

SONG XXVII.

Sing this as the fift Song.

HOW dimme the *Gold* doth now appeare !
 (That *Gold* which once so brightly shone)
 About the Cittie here, and there,

The

Song 27.

91

The *Sanctuarie-Stones* are throwne.
 The Sonnes of *Sion* late compar'd
 To *Gold* (the richest in esteeme)
 Like Pottsheards are without regard,
 And base as earthen vessells seeme.

²
 The Monsters of the Sea haue care,
 Their breasts vnto their young to giue :
 But crueller my people are ;
 And *Efridge*-like in Defarts liue.
 With thirst the Sucklings tongues are drie ;
 And to their parched roofes they cleaue :
 For bread young children also cry ;
 But none at all they can receiue.

³
 Those that were vs'd to daintie fare,
 Now in the streets halfe starued lie ;
 And they that once did scarlet weare,
 Now dung-hill rags about them tie ;
 Yea, greater plagues my peoples crime
 Hath brought on them, then *Sodomes* were,
 For, that was funke in little time,
 And no prolonged death was there.

⁴
 Her *Nasarites*, whose whitenesse was
 More pure, then either Milke or Snow ;
 Whose ruddinesse did *Rubies* passe ;
 Whose veines did like the *Saphire* show ;
 Now blacker then the coale are growne ;
 And in the streets vnknowne are they :
 Their flesh is clung vnto the bone,
 And like a sticke is dri'd away.

5 Such

Such therefore as the ⁵Sword hath flaine,
 Are farre in better case then those,
 Who death for want of food sustaine,
 Whilst in the fruitfull field it growes.

For, when my people were distrest,
 Eu'n women (that should pittie take)
 With their owne hands their children drest,
 That so their hunger they might flake.

⁶
 The *Lord* accomplish't hath his wrath;
 His fierce displeasure forth is powr'd;
 A fire on *Sion* set he hath,
 Which eu'n her ground-worke hath deuour'd,
 When their was neither earthly *King*;
 Nor through the whole world, one at all,
 Thought any Foe to passe could bring,
 That thus *Ierusalem* should fall.

⁷
 But this hath happened for the guilt
 Of those that haue her *Prophets* bin;
 And those her wicked *Priests* that spilt
 The blood of Innocents therein:
 Along the Streets they stumbling went;
 (The blindnesse of these men was such)
 And so with blood they were besprent,
 That no man would their Garments touch.

⁸
 Depart, depart ('twas therefore fed)
 From those pollutions get yee far:
 So wandering to the *Heathen* fled,
 And said, there was no biding there:

And

Song 27.

93

And them the Lord hath now in wrath
Exil'd, and made despised liue ;
Yea, sent their *Priests* and *Elders* hath,
Where none doth honour to them giue.

9

And as for vs, our eies decai'd
With watching vaine reliefes we haue,
Cause we expect a *Nations* aide,
That is vnable vs to saue.

For, at our heeles so close they be,
We dare not in the streets appeare :
Our end we therefore comming see,
And know our rooting-out is neare.

10

Our persecutors follow on,
As swift as Eagles of the skie :
They o're the mountaines make vs runne ;
And in the Defarts for vs lie :

Yea, they haue *Christ* our life betraid,
And caus'd him in their pits to fall ;
(Eu'n him) beneath whose shade we said,
We liue among the *Heathen* shall.

11

Oh *Edom* in the Land of *Hus*,
(Though yet o're vs triumph thou may)
Thou shalt receiue this Cup from vs ;
Be drunke, and hurle thy cloaths away.

For when thy punishments for sinnes
Accomplished, oh *Sion*, be ;
To visit *Edom* he begins
And publike make her shame will be.

G

Lament

IN this Elegie the Prophet prayeth vnto the Lord, to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them vnto him, as distressed Orphans, Widdowes, and Captiues (by such humiliation) to win his compassion. Hee moueth him also, by repetition of the miserable Ruine they were fallen into: by the noble possessions and dignities they had lost: by the base condition of those vnder whose Tyrannie they were brought: and by the generalitie of their calamitie, from which no sex, age, nor degree escaped. Then (ingenuously confessing their sinnes to bee the iust cause of all this) glorifieth God, and concludeth this petitionarie Ode, with desiring that hee would both giue them grace to repent, and restore them to that peace which they formerly enioyed. This Elegiacall Song, wee may sing vnto God in the behalfe of manie particular Churches, euen in these times; especially, if wee consider that mysticall bondage which the Deuill hath brought them into; and apply these complaints to those spirituall Calamities, which haue befallen them for their Sinns.

SONG XXVIII.

Sing this as the 5 Song.

¹
OH minde thou *Lord*, our sad distresse;
 Behold and thinke on our reproach.
 Our houses, Strangers doe possesse;
 And on our heritage encroch.
 Our Mothers, for their husbands grieue;
 And of our fathers rob'd are we.
 Yea, money we compel'd to giue,
 For our own wood and water be.

²
 In persecution we remaine,
 Where endlesse labour tire vs doth.
 And we to serue for bread, are faine
 To *Egypt*, and to *Asshur* both.

Our fathers er'd; and being gone,

The

Song 28.

95

The burthen of their sinne we beare.
Eu'n Slaues, the rule o're vs haue won ;
And none to fet vs free is there.

3

For bread, our liues we hazard, in
The perills which the Defarts threat.
And, like an Ouen is our skin,
Both foil'd, and parch't, for want of meat.

In *Sion*, *Wines* defiled were,
Deflowred were their *Virgins* young,
(Through *Iudah's* Cities eu'ry where)
And *Princes* by their hands were hung.

4

Her *Elders* difrespected stood :
Her *Young-men* they for grinding tooke :
Her *Children* fell beneath the wood ;
And *Magistrats* the Gate forlooke.

Their Musicke, Young-men haue forborne,
Reioycing in their hearts is none :
To mourning doth our dauncing turne :
And from our head the Crowne is gone.

5

Alas, that euer we did sinne !
For, therefore feeles our heart these cares ;
For that our eies haue dimmed bin ;
And thus the hill of *Sion* fares.

Such defolation there is seene,
That now the Foxes play thereon :
But thou for euer, *Lord*, hath beene ;
And without ending is thy Throne.

G 2

6 Oh

Oh, why are we forgotten thus?
 So long time wherefore absent art?
 Conuert thy selfe, oh LORD, to vs;
 And we to thee shall soone conuert.
 Renew, oh LORD, those Ages past,
 In which thy fauour we haue seene,
 For, we extreameely are debas'd,
 And bitter hath thine anger beene.

The Prayer of *Daniel*. *Dan.* 9. 4.

The Prophet Daniel in this Prayer beseecheth God to be mercifull vnto his people in Captivity; And these foure things are principally considerable therein. First an acknowledgment of Gods Power, Iustice, and Mercy, with a confession that from the highest to the lowest they had broken his Commandments, and were therefore iustly punished. Secondly, it is confessed that as their punishment is that which they deserved, so it is also the same that was foretold should come vpon them. Thirdly, he beseecheth that God for his owne mercies sake, and the sake of his Messias, would (nevertheless) be mercifull vnto them, as well in regard he had heretofore gotten glory by deliuering them; as in respect they were his owne elected people, and were already become a reproach vnto their Neighbours. This may be sung whensoever any of those Iudgements are poured out on the Common Wealth, which the Prophets haue threatned for Sinne; or in our particular afflictions; we hauing first applyed it by our Meditations.

SONG. XXIX.

Sing this as the 22 Song.

L^I**ORD** God Almightye, great and full of feare,
 Who alwaies art from breach of promise free,
 And neuer failing to haue mercie there,

Where

Song 29.

97

Where they obserue thy Lawes and honour Thee.
 We haue transgressed, and amisse haue done ;
 We disobedient, and rebellious were.
 For, from thy Precepts we astray are gone ;
 And we departed from thy Iudgments are.

²
 We did thy Seruants Prophecies withstand,
 Who to our *Dukes*, our *Kings*, and *Fathers* came ;
 When they to all the People of the *Land*,
 Proclaimed forth their message in thy *Name*.
 In thee, oh LORD, all righteoufnesse appeares,
 But publike shame to vs doth appertaine ;
 Eu'n as with them of *Iudah* now it fares,
 And those that in *Ierusalem* remaine.

³
 Yea, as to *Isr'el* now it doth befall ;
 Throughout those *Lands* in which they scatt'ed be,
 For that their great *Transgression*, wherewithall
 They haue transgressed, and offended Thee :
 To *Us*, our *Kings*, our *Dukes*, and *Fathers*, doth
 Disgrace pertaine (oh LORD) for angring Thee :
 Yet mercie, LORD our GOD, and pardon both,
 To thee belong, though we rebellious be.

⁴
 We, did (indeed) peruerfly disobey
 Thy voyce (O LORD our GOD) & would not heare,
 To keepe those *Lawes* thou didst before vs lay,
 By those thy Seruants, who thy Prophets were.
 Eu'n all that of the race of *Isr'el* be,
 Against thy Law haue grievously misdone :
 And that they might not listen vnto Thee,
 They backward from thy voice O LORD are gone.

G 3

5 On

5
 On them therefore, that *Curse*, and *Oath* descended,
 Which in the *Law* of *Moses* written was ;
 (The Seruant of that God whom we offended,
 And now his speeches he hath brought to passe.
 On vs, and on our *Judges*, he doth bring
 That *Plague*, wherewith he threatned vs and them.
 For, vnder Heau'n was neuer such a thing,
 As now is false vpon *Ierusalem*.

6
 As *Moses* written Law doth beare record,
 Now all this mischief vpon them is brought.
 And yet we praied not before the LORD,
 That leauing sinne, we might his Truth be taught.
 For, which respect, the LORD in wait hath laid,
 That he, on vs inflict this Mischief, might.
 And sith his holy Word we disobey'd,
 In all his doings he remains vp-right.

7
 But now, O LORD our GOD, who from the Land
 Of cruell *Egypt* brought thy people hapt ;
 And by the power of thy Almighty Hand,
 Atchieu'd a *Name*, which to this day doth last :
 Though we haue sinned in committing ill,
 Yet LORD (by that pure Righteousnes in thee)
 From thy *Ierusalem*, thy *Holy-Hill*,
 Oh ! let thy wrathfull anger turned be.

8
 For, through the guilt of our displeasing Sinne,
 And for our Fathers faults, *Ierusalem*,
 (Thy chosen people) hath despised bin :
 And are the scorn of all that neighbour them.

Now

Song 30.

99

Now therefore, to thy *Servants* praier incline ;
 Heare thou his fuit, O GOD, and let thy Face
 (Eu'n for the LORD'S deare sake) vouchsafe to shine
 Vpon thy (now forsaken) *Holy-place*.

9

Thine Eares incline thou (O my GOD) and heare :
 Lift vp thine Eies, and vs O looke vpon ;
 Vs, who forsaken with thy *Citie* are ;
 That *Citie*, where thy *Name* is called on.

For, we vpon our selues presume not thus
 Before thy presence our request to make,
 For, ought that righteous can be found in vs ;
 But, for thy great and tender *Mercie's* sake.

10

Lord heare (forgiue oh *Lord*) and weigh the same :
 Oh *Lord* performe it, and no more deferre,
 (For thine owne sake my *God* ;) For, by thy *Name* ;
 Thy *Citie*, and thy people called are.

The Prayer of *Ionah*. *Ionah* 2.

[*Onah* flying from God, and being preserved in a *Fishes* belly, when he was cast into the Sea ; made this prayer to praise God for deliuering him in so great an extremitie. And the principall things remarkable therein are these. First, the place where he prayed. Secondly, the terrible danger that enclosed him. Thirdly, the despaire he was nigh fallen into. Fourthly, Gods mercie, with the Prophets timely application thereof, and the comfort it infused into him. Fifthly, the occasions drawing men into such perils. Sixthly, the vowe made vpon his deliuerance, and the reason of that vowe. This buriall of *Ionas* in the *Fishes* belly, and his deliuerance from thence, was a type of the Buriall and resurrection of our blessed Sauour, Matth. 12. 4. This Prayer therefore we ought not only to sing historically, to memorise his wondrous

G 4

works

worke of God; but to praise him also for the Resurrection of Christ, and raising Mankind from that fearefull and bottomlesse gulfe of perdition, wherein it lay swallowed vp, without possibilitie of redeeming it selfe.

SONG XXX.

Sing this as the 24. Song.

IN my distresse to thee I cri'de, oh LORD,
And thou wert pleased my complaint to heare,
Out from the bowels of the graue I roar'd;
And to my voice thou didst encline thine eare:
For, I amid the raging Sea was cast;
And to the bottome there thou plung'd me fast.

²
The *Flouds* did round about me Circles make:
Thy waues and billowes ouerflow'd me quite;
And then vnto my selfe (alas) I said,
I am for euermore depriu'd thy sight,
Yet once againe thou pleased art, that I
Should to thy holy *Temple* lift mine eie.

³
Eu'n to my *Soule* the waters clos'd me had:
O're swallow'd by the Deepes I fast was pent:
About my head the weeds a wreath had made;
Vnto the Mountaines bottomes downe I went;
And so, that forth againe I could not get,
The Earth, an euerlasting *Barre* had set.

⁴
Then thou, oh LORD my GOD, then thou wert he,
That from corruption didst my life defend.
For, when my *Soule* was like to faint in me,
Thou thither didst into my thought descend.

And

Song 31.

101

And LORD, my praier thence to thee I sent,
Which vpward to thy holy *Temple* went.

5

Thofe who believe in vaine and foolifh lies,
Defpifers of their owne good fafety be.
But, I will offer vp the Sacrifice
Of finging praifes, with my voice, to thee,
And I will that performe which vow'd I haue;
For, vnto thee belongs it, LORD, to faue.

The Prayer of *Habakuk. Habak. 3.*

*I*N this Petitionarie and Prophetical Hymne, the Deliuerer of Mankind is firft prayed for. Secondly, the glorious Maieftie of his comming is defcribed by excellent Allegories, & by Allufions to former deliuerances, vouchsafed to the Iewes. Thirdly, here is foretold, the ouerthrow of Antichriftes who fhall be destroyed by the Brightneffe of our Sauours comming. Fourthly, here is fet forth the ftate of the latter Times. Fifthly, he exprefseth the ioy, confidence, and fafetic of the Eleet of God, euen amid thofe terrours that fhall await vpon their Redeemers comming. This Song is to be fung hiftorically, in commemoration of the Churches deliuerance by the firft comming of Iefus Chrift. And prophetically, to comfort vs concerning that perfect Deliuerie, affured at his fecond comming. For, though the Prophet had fome refpect to the Iewes temporall deliuerance, that he might comfort the Church in thofe Times: Yet the Holy-Ghoft had principall regard to the Spirituall deliuerance of his Spirituall Kingdome, the holy Catholike-Church. And to her, and her Enemies doe the Names (of the Churches Enemies) here mentioned, verie properly agree. Nay, Cufhan, fignifying darke, blacke, or cloudy, And Midian, which is interpreted, Condemnation, or Iudgement: better fute vnto the Nature of the Spirituall Aduerfaries, whom they prefigured, then to thofe People who were literally fo called. For, none are fo fitly tearmed People of Darkneffe, or of Condemnation, as the members of Antichrift, and the Spirituall Babilon.

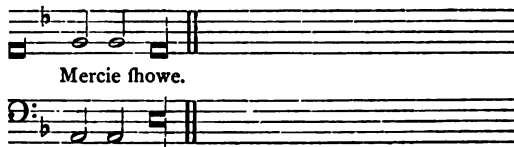
SONG

SONG XXXI.

LORD, thy anſwer I did heare, And I grew
 therewith aſear'd. When the times at fullſt are,
 Let thy worke be then declar'd, When the
 time, LORD, full doth grow, Then in Anger
 Mercie

Song 31.

103



Mercie shoue.

God Almighty, he came downe ;
Downe he came from *Theman*-ward :
And the matchlesse *Holy-One*,
From mount *Paran* forth appear'd,
Heau'n ore-spreading with his Raies,
And *Earth* filling with his praife.

³
Sun-like was his glorious Light :
From his Side there did appeare
Beaming Raies that shined bright ;
And his Powre he shrowded there :
Plagues before his Face he sent :
At his Feete hot Coales there went.

⁴
Where he stood he meafure tooke
Of the *Earth*, and view'd it well :
Nations vanish't at his looke :
Ancient *Hills* to powder fell :
Mountaines old cast lower were :
For his waies eternall are.

⁵
Cushan Tents I saw difeas'd,
And the *Midian* Curtaines quake.
Haue the *Floods*, *Lord*, thee displeas'd ?

Did

Did the *Flouds* thee angry make?
 was it else the *Sea* that hath,
 Thus prouoked thee to wrath?

6

For thou rod'st thy *Horfes* there,
 And thy *fauing-Charrets* through:
 Thou didst make thy *Bow* appeare;
 And thou didst performe thy vow:
 Yea, thine Oath and Promise past
 (To the *Tribes*) fulfilled hast.

7

Through the *Earth* thou Rifts didst make
 And the *Riuers* there did flow:
Mountaines, seeing thee, did shake;
 And away the *Flouds* did goe.
 From the *Deepe* a voice was heard;
 And His hands on high he rear'd.

8

Both the *Sunne* and *Moone* made stay,
 And remou'd not in their *Spheares*:
 By thine *Arrowes* light went they,
 By thy brightly shining *Spheares*:
 Thou in wrath the *Land* didst crush,
 And in rage the *Nations* threth.

9

For thy *Peoples* safe reliefe,
 With thy *Christ* for aide went'st thou:
 Thou hast also pierc't the *Chiefe*
 Of the sinfull *Houhold* through;
 And displaid them, till made bare
 From the *Foot*e to *Necke* they were.

ro Thou

Song 31.

105

10

Thou, with Iauelins of their owne,
Didst their Armies *Leader* strike.
For, against me they came downe,
To deuoure me, whirle-winde like.
And they ioy in nothing more,
Then vnseene to spoile the Poore.

11

Through the *Sea* thou madst a Waie,
And didst ride thy Horses there,
Where great heaps of Water lay.
I, the newes thereof did heare :
And the voice my Bowells shooke ;
Yea, my *Lips* a quiu'ring tooke.

12

Rottenesse my bones posselt,
Trembling feare possessed me,
I that troublous day might rest.
For, when his approaches be
On-ward to the *People* made,
His strong *Troups* will them inuade.

13

Bloomelesse shall the *Fig-tree* be :
And the *Vine* no fruite shall yeeld :
Fare shall, then, the *Oliue-tree* :
Meat shall none be in the *Field*.
Neither in the *Fold* or *Stall*,
Flocke, or *Heard* continue shall.

14

Yet, the LORD my ioy shall be :
And, in him I will delight :
In my GOD that saueth me :

GOD

GOD the LORD, my only might,
Who, my Feet so guides, that I
Hind-like, pace my Places high.



THE *HYMNES* OF THE *new Testament.*

THese five that next follow, are the *Hymnes* of the *New Testament*, Betweene which, and the *Songs* of the *Old Testament*, there is great difference. For the *Songs* of the *Old Testament* were either thanksgivings for Temporall benefits, typifying and signifying future Benefits touching our Redemption: Or else *Hymnes* prophetically foreshewing those Mysteries which were to be accomplished at the coming of *Christ*. But, these Euangelicall *Songs* were composed, not for Temporall, but for Spirituall things, promised and figured by those Temporall Benefits, mentioned in the *Old Testament*, and perfectly fulfilled in the *New*. Therefore these Euangelicall *Hymnes* are more excellent then such as are merely Propheticall. In regard the Possession is to be preferred before the Hope; and the End before the meanes of obtaining it.

Magnificat. Luk. I. 46.

THe blessed Virgin Marie being saluted by the Angel Gabriel, and having by the Holy Ghost conceived our Redeemer Iesus Christ in her wombe; was made fruitfull also, in her Soule, by the overshadowing of that Holy Spirit: and thereupon, brought forth this Euangelicall and Propheticall Hymne. Wherein, three things are principally obserueable. First, she prayseth God for his particular mercies and fauours towards her. Secondly, she glorifies God for the generall benefit of our Redemption. Thirdly, she magnifies God for the particular grace vouchsafed unto the Seed of Israel, according to what was promised to Abraham. This is the first Euangelicall Song: and
was

Song 32.

107

*was indited by the Holy-Ghost, not only to be the blessed Virgines Thankesgi-
uing; but to be sung by the whole Catholike Church also (whom she typi-
cally personated) to prayse God for our Redemption, and Exaltation. And
therefore, it is worthily inserted into the Liturgie, that it may be perpetually,
and reuerently sung.*

SONG. XXXII.

Sing this as the 3 Song.

THat magnifi'de the LORD may be,
My Soule now vndertakes;
And in the God that faueth me,
My Spirit merry-makes.
For, he vouchsafed hath to view
His *Handmaides* poore degree.
And loe, All Ages that ensue,
Shall blessed reckon me.

²
Great things for me Th' *Almightie* does,
And Holy is his *Name* :
From Age to Age he mercie shoves
On such as feare the fame.
He by his *Arme* declard his might :
And this to passe hath brought ;
That now the *Proud* are put to flight,
By what their hearts haue thought.

³
The *Mightie* plucking from their Seat ;
The *Poore* he placed there :
And for the *Hungrie* takes the meat
From such, as *Wealthy* are.
But, minding Mercie, he hath show'd

His

His Seruant *Isr'el* grace :
As he to our *Forefathers* vow'd ;
To *Abraham*, and his Race.

Benedictus, Luk. 1. 68.

*Z*acharie the Priest, being (upon the birth of his Son) inspired with the knowledge of our Redeemers Incarnation ; sung the second Evangelicall Hymne : In which, two things are considerable. First, hee bleisseth God, because, through the comming of Christ, all the promises made vnto the Patriarchs and Prophets were fulfilled, for the saluation of his People. Secondly, he declareth the Office and Dutie of his owne Son, who was sent before to prepare the way of the Lord. This Song, the Church hath worthily inserted into the Liturgie also, and we ought therefore to sing it reuerently in memoriall of our Sauours Incarnation ; and to praise God, both for the fulfilling of his promises : and for that meanes of our euangelicall Preparation, which hee vouchsafed by sending his Fore-runner.

SONG XXXIII.

Sing this as the third Song.

BLeft be the God of *Israel* :
For he his People bought,
And in his Seruant *Dauids* house,
Hath great Saluation wrought.
As by his *Prophets* he foretold,
Since time began to be :
That from our Foes we might be safe,
And from our Haters free.

2

That he might shew our Fathers Grace,
And beare in minde the fame,
Which by an Oath, he vow'd vnto

Our

Song 33.

109

Our Father *Abraham* ;
That from our aduerfaries freed,
We ferue him fearlefse might,
In righteoufneffe, and holineffe,
Our life time in his fight.

³
And (of the *Higheft*) thee, oh *Child* !
The *Prophet*, I declare,
Before the *Lord*, his face to goe ;
His comming to prepare.
To teach his *Peuple* how they fhall,
That fafety come to know,
Which by remiffion of their finnes,
He doth on them beftow.

⁴
For, it is through the tender loue,
Of *God* alone, whereby,
That *Day-Spring* hath to vifit us,
Descended from on high ;
To light them who in darkneffe fit,
(And in *Death's* shade abide,)
And in the blessed way of *Peace*
Their wandring Feete to guide.

The Song of Angels. Luk. 2. 13.

This is the third Evangelicall Song mentioned in the New Testament ; and it was sung by a Quire of Angells (at the birth of our blessed Saviour Iefus Chrift) whofe reioycing fhall bee made compleat by the redemption of mankind. In this Song they firft glorifie God, and then proclaim that happie Peace and reconciliation, which his Sonnes Nativity fhould bring vnto the World, reioycing therein ; and in that vnſpeakable good will,
H and

and deare Communion, which was thereby established betwene the God-head, the Manhood, and Them. We therefore ought to ioyne with them in this Song, and sing it often to praise God, and quicken faith and charitie in our selues.

SONG XXXIV.

T

Hus Angells sung, and thus sing we ; To GOD

on high all glorie be : Let him on Earth his Peace

bestowe, And vnto men his Fauour show.

Nunc

Song 35.

III

Nunc Dimittis. Luk. 2. 29.

The fourth Evangelical Hymne is this of Symeon; who being in expectation of the coming of the Mefsias (which according to Daniels 70 weekes, was in those daies to be accomplished) it was revealed vnto him, that hee should not die till hee had seene Christ. And accordingly, he coming into the Temple by the spirits instigation (when hee was presented there as the Law commanded) both beheld and embraced his Redeemer. In this Song therefore he glorifieth God, for the fulfilling of his promise made vnto him; and ioyfully confesseth Iesus Christ, before all the people. In repeating this Hymne, wee ought also to confesse our Redeemer. For Symeon was as it were the Churches Speaker: and hath for vs expressed that thankfull Ioy, wherewithall we should bee filled, when God enlightens vs with the knowledge and spirituall vision of our Sauour.

SONG. XXXV.

Sing this as the third Song.

Grant now in peace (that by thy leaue)
I may depart, oh Lord:
For, thy *Saluation* seene I haue,
According to thy *Word*.
That which prepared was by *Thee*,
Before all Peoples fight,
Thy *Israels* Renowne to be:
And to the *Gentiles* light.

The Song of *Moses*, and the *Lambe*. Reu. 15. 3.

The fifth and last Song, recorded in the New Testament is this, called by S. Iohn, The Song of Moses and the Lambe; being indeede, the effect of that triumph Song, which the Saints, and blessed Martyres shall sing vnto the honour of that Lambe of God which taketh away the sinnes of the world, when they haue gotten the victorie ouer Antichrist. This Hymne, the members of the true Church may sing to Gods glory, and the
H 2 *increase*

increase of their owne comfort, when they perceive the power of the Almighty any way manifested upon that Adversarie. It may bee repeated also amidst our greatest persecutions; to strengthen our Faith, and remember vs, that whatsoeuer wee suffer, there will come a day, wherein wee shall haue cause to make use of this Hymne with a perfect reioycing.

SONG XXXVI.

Sing this as the 13. Song.

¹
OH, thou *Lord*, thou God of might,
(Who dost all things worke aright)
Whatsoe're is done by thee,
Great and wondrous prooues to be.

²
True thy waies are, and direct,
Holy King, of *Saints* elect.
And (oh therefore) who is there,
That of thee, retaines no feare?

³
Who is there that shall deny,
Thy great *Name* to glorifie?
For thou *Lord*, and thou alone,
Art the perfect *Holy-One*:

⁴
In thy preface, *Nations* all
Shall to adoration fall.
For, thy iudgments now appeare,
Vnto all men what they are.

*Here end the Hymnes of the New
Testament.*

The



The X Commandements. Exod. 20.

Although the Decalogue be not originally in verse; yet among vs it hath bene heretofore usually sung: because therefore it may bee a meanes to present these Precepts somewhat the Oftner to remembrance, make them the more frequently repeated, and stir up those who sing and heare them, to the better performance of their duties; They are here also inserted, and fitted to bee sung.

SONG. XXXVII.

Sing this as the fourth Song.

THE Great Almighty spake; And thus said he;
I am the LORD thy GOD; and I alone
From cruell Egypts thraldome set thee free:
And other GODS but Me thou shalt haue none.

*Haue mercie LORD, and so our hearts encline,
That wee may keepe this blessed Law of thine.*

Thou shalt not make an Image, to adore,
Of ought on earth, aboue it, or below:
A Carued Worke thou shalt not bow before;
Nor any worship on the same bestow;

For, I thy GOD, a iealous GOD am knowne:
And on their Seed, the Fathers sinnes correct,
Vntill the third and fourth Descent be gone:
But them I alwaies loue that me affect.

*Haue mercie LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.*

H 3

The

The *Name* of GOD thou neuer shalt abuse,
 By swearing, or repeating it in vaine :
 For, him that doth his *Name* profanely vse,
 The LORD will as a guiltie one arraigne.

*Haue mercie LORD, and so our hearts encline,
 That we may keepe this blessed Law of thine.*

To keepe the *Sabbath* holy beare in minde,
 Sixe daies thine own affaires apply thou to :
 The *seuenth* is Gods owne day for rest assign'd,
 And thou no kinde of Worke therein shalt doe.

Thou, nor thy *Childe*, thy *Seruant*, nor thy *Beast*;
 Nor he that *Guest-wife* with thee doth abide :
 For, after six daies labour GOD did rest,
 And therefore he that day hath sanctifi'de.

*Haue mercie LORD, and so our hearts encline,
 That we may keepe this blessed Law of thine.*

See, that vnto thy *Parents* thou doe giue
 Such honour as the *Childe* by duty owes,
 That thou a long and blessed life maist liue
 Within the *Land*, the LORD thy GOD bestowes.

*Haue mercie LORD, and so our hearts encline,
 That wee may keepe this blessed Law of thine.*

Thou shalt be wary that thou no man *slay* :
 Thou shalt from all *Adulterie* be cleare :
 Thou shalt not *Steale* anothers Good away :
 Nor *Witnesse-false* against thy Neighbour beare.

Haue

Song 38.

115

*Haue mercie LORD, and so our hearts encline,
That wee may keepe this blessed Law of thine.*

With what is thine remaining well apaid :
Thou shalt not *conet* what thy Neighbours is,
His *House*, nor *Wife*, his *Seruant*, *Man*, nor *Maide*,
His *Oxe*, nor *Ass*, nor any thing of his.

*Thy mercie LORD, thy mercie let vs haue,
And in our hearts these Lawes of thine engraue.*

The Lords Prayer. *Mat. 6. 7.*

THE Lords Praier hath bene auntiently, and vsually sung also; and to that purpose was heretofore both translated and paraphras'd in Verse; which way of expression (howsoever some weak iudgments haue condemned it) doth no whit disparage or mis-beeeme a Praier. For, Dauid made many prayers in verse: And, indeede, measured words were first deuised and vsed to expresse the Praises of God, and Petitions made to him. Yea, those are the auncient and proper subiects of Poetrie, as appeares throughout the Sacred writ, and in the first humane Antiquities. Verse, therefore, dishonours not diuine Subiects: But those men doe prophane and dishonour Verse, who abuse it on vaine and meeere prophane expressions. The Scope and vse of this Praier is so frequently treated of, that I thinke I shall not neede to insist thereon in this place.

SONG. XXXVIII.

Sing this as the third Song.

OVR Father which in heauen art;
We sanctifie thy *Name*:
Thy *Kingdome* come: Thy *Will* be done
In heau'n and earth the same:
Giue vs this day our *Daily bread*:
And vs *Forgiue* thou so;

H 4

As

As we on them that vs offend,
 Forgiuenesse doe bestow :
 Into *Temptation* lead vs not ;
 But vs from *euill* free.
 For thine the *Kingdome*, *Power*, and *Praise*,
 Is, and shall euer bee.

The Apostles Creed.

THE effect and use of this Creed is so generally taught, that this Preface need not bee enlarged: And as touching the singing and versifying of it; that which is said in the Preface to the Lords Praier may serue for both.

SONG. XXXIX.

IN *GOD* the *Father* I beleue ;
 Who made all Creatures by his Word ;
 And true beliefe I likewise haue
 In *Iesus-Christ*, his Sonne, our LORD :
 Who by the *Holy-Ghost* conceiu'd,
 Was of the Virgin *Marie* borne :
 Who meekely *Pilat's wrongs* receiu'd,
 And crucified was with scorne.

2

Who di'de, and in the graue hath laine ;
 Who did the lowest Pit descend :
 Who on the third day rose againe,
 And vp to heauen did ascend.
 Who at his Fathers right-hand there,
 Now throaned sits, and thence shall come,
 To take his seat of Iudgement here ;
 And giue both quicke and dead their doome.

3 L.

Song 40.

117

I, in the *Holy Ghost*³ belieue,
 The *Holy Church Catholike* too,
 (And that the *Saints* Communion haue)
 Vndoubtedly beleuee I doe.
 I well assured am likewise,
 A pardon for my finnes to gaine;
 And that my *Fleth* from death shall rise,
 And euerlasting life obtaine.

A Funerall Song.

The first Stanza of this Song is taken out of S. Iohns Gospel, Cap. 11. Verſ. 25. 26. The second Stanza Iob 19. 25, 26, 27. The third Stanza, 1. Tim. 6. 7. and Iob 1. 21. The last Stanza, Reuelation 14. 13. And in the order of Buriall appointed by the Church of England it is appointed to be sung or read, as the Minister pleaseth: That therefore it may be the more conveniently vsed either way, according to the Churches appointment, it is here turned into Lyric Verse. It was ordayned to comfort the Liuing, by putting them in mind of the Resurrection, and of the happineſſe of thoſe, who dye in the faith of Chriſt Ieſus.

SONG. XL.

Sing this as the ninth Song.

I¹ AM the Life (the LORD thus faith)
 The *Reſurrection* is through me;
 And whoſoe're in me hath Faith,
 Shall liue, yet though now dead he be:
 And he for euer ſhall not die,
 That liuing doth on me relye.

² That

2

That my *Redeemer* liues I weene,
 And that at last I rais'd shall be
 From Earth, and, couer'd with my skinne
 In this my Flesh, my GOD shall see.
 Yea, with these Eies, and these alone,
 Eu'n I my GOD shall looke vpon.

3

Into the World we naked come,
 And naked backe againe we goe :
 The LORD our wealth receiue we from,
 And he doth take it from vs too :
 The LORD both wils and workes the same ;
 And blessed therefore be his *Name*.

4

From Heau'n there came a voyce to me,
 And this it wil'd me to record ;
 The *Dead* from henceforth blessed be,
 The *Dead* that dieth in the LORD :
 The *Spirit* thus doth likewise say ;
 For, from their *Workes* at rest are they.

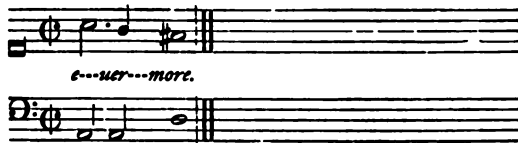
The Song of the three Children.

This Song hath bene anciently used in the Liturgie of the Church, as profitable to the stirring up of Devotions; and for the praise of God. For, it earnestly calleth upon all Creatures, to set forth the glorie of their Creator, even Angels, Spirits, and reasonable Creatures, with those also that are unreasonable and insensible. And this speaking to things without Life, is not to intimate that they are capable of such like exhortations; but rather, that upon consideration of the obedience which Beasts, and insensible Creatures continue towards God, according to the Law imposed at their Creation; men might be prouoked to remember the honour and praise, which they ought to ascribe unto their Almighty Creatour, as well as all his other Creatures.

SONG.

SONG. XLI.

O H all you *Creatures* of the LORD, You *Angels*
of the GOD most high; You *Heav'ens* with what you
doe afford; And *Waters* all about the skie:
Blesse ye the Lord, him *praise*, adore, And *magnifie* him
evermore.



Of God you euerlasting *Powres*,
Sunne, *Moone*, and *Starres*, so bright that show ;
 You soaking *Deawes*, you dropping *Showres* ;
 And all you *Winds* of God that blow :
Blesse ye the LORD, him praise, adore,
And magnifie him euermore.

3
 Thou *Fire*, and what doth heat containe ;
 Cold *Winter*, and thou *Summer* faire ;
 You bluftring *Stormes* of *Haile* and *Raine* ;
 And thou the Frost-congealing *Ayre* :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

4
 Oh praise him both you *Ice* and *Snow* ;
 You *Nights* and *Daies*, doe you the fame,
 With what or *Darke* or *Light* doth showe ;
 You *Clouds* and eu'ry shining *Flame* :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

5
 Thou *Earth*, you *Mountains*, and you *Hils*,
 And whatfoeuer thereon growes ;
 You *Fountains*, *Riuers*, *Springs*, and *Rils* ;

You

Song 41.

121

You *Seas*, and all that *ebbes*, or *flowes* :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

6

You *Whales*, and all the *Water* yeelds ;
 You of the *Feather'd* airy breed ;
 You *Beasts* and *Cattle* of the *Fields* ;
 And you that are of *Humane* seed :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

7

Let *Israel* the *LORD* confesse ;
 So let his *Priests*, that in him trust ;
 Him let his *Servants* also blesse ;
 Yee, *Soules* and *Spirits* of the *Iust* :
Blesse yee the LORD, him praise, adore,
and magnifie him euermore.

8

You blessed *Saints*, his praises tell ;
 And you that are of *humble* heart,
 With *Ananias*, *Misacl* ;
 And *Asarias* (bearing part)
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

The Song of S. *Ambrose*, or *Te Deum*.

T*His Song, commonly called Te Deum, or the Song of S. Ambrose, was repeated at the baptizing of S. Augustine: And (as it is recorded) was composed at that very time by those two Reuerend Fathers, answering one another, as it were by immediate inspiration. It is one of the most auncient Hymnes of the Christian Church, excellently praising and confessing the blessed*

Sed Trinitie : and therefore is dayly and worthily made vse of in our Liturgie, and reckoned among the sacred Hymnes.

SONG XLII.

Sing this as the 44. Song.

¹
WE praise Thee GOD, we knowledge thee,
To be the LORD, for euermore :
And the eternall *Father* we,
Throughout the earth, doe thee adore :
All *Angells*, with all powers within
The compasse of the Heauens high ;
Both *Cherubin*, and *Seraphin*,
To Thee perpetually doe cry.

²
Oh holy, holy, holy-one ;
Thou LORD, and GOD of *Sabboth* art ;
Whose praise, and Maiestie alone
Fills Heau'n, and Earth in euery part :
The glorious Troupe *Apostolike* ;
The *Prophets* worthy Companie ;
The *Martyrs* Armie royall eke
Are those, whom thou art praised by.

³
Thou through the holy *Church* art knowne,
The *Father* of unbounded powre :
Thy worthy, true, and onely *Sonne* :
The *Holy-Ghost* the Comfortour :
Of Glory thou, oh *Christ*, art King ;
The *Father's* Sonne, for euermore ;
Who men from endlesse death to bring,
The *Virgins* wombe didst not abhorre.

4 When

Song 43.

123

⁴
When Conquerour of Death thou wert,
Heau'n to the Faithfull openedst thou ;
And in the *Fathers* glorie art
At Gods right-hand enthroned now.
Whence wee beleeeue, that thou shalt come ;
To iudge vs in the day of wrath.
Oh, therefore helpe thy Seruants, whom
Thy precious blood Redeemed hath.

⁵
Them with those *Saints* doe Thou record,
That gaine eternall glory may.
Thine *Heritage*, and *People* LORD,
Saue, blesse, guide, and aduance for aye :
By vs thou daily prais'd hast beene ;
And wee will praise Thee without end.
Oh, keepe vs, LORD, this day from sinne ;
And let thy Mercie vs defend.

⁶
Thy mercie, LORD, let vs receiue,
As we our trust repose in thee :
Oh LORD, in thee I trusted haue ;
Confounded neuer let me be.

Athanasius Creed, or Quicumque vult.

This Creed was composed by Athanasius (after the wicked heresie of Arius had spread it selfe through the world) that so the faith of the Catholike Church, concerning the Myserie of the blessed Trinitie, might be the better vnderstood, and professed, to the overthrow and prouening of Arianisme, or the like heresies. And to the same purpose it is appointed to be said or sung upon certaine dayes of the yeere in the Church of England.

SONG

124.

Song 43.

SONG XLIII.

Sing this as the third Song.

THose that will faued be, must hold,
The true Catholike Faith,
And keepe it wholly, if they would
Escape eternall death.
Which Faith a *Trinitie* adores
In *One*; and *One* in *Three*:
So, as the *Substance* being one,
Distinct the *Persons* be.

²
One *Person* of the *Father* is,
Another of the *Sonne*;
Another of the *Holy Ghost*,
And yet their *Godhead* one:
Alike in *glorie*; and in their
Eternitie as much:
For, as the *Father*, both the *Sonne*,
And *Holy-Ghost* is such.

³
The *Father* *uncreate*, and so
The *Sonne*, and *Spirit* be:
The *Father* he is *Infinite*;
The other *two* as *He*.
The *Father* an *Eternall* is,
Eternall is the *Sonne*:
So is the *Holy Ghost*; yet, these
Eternally but *One*.

⁴
Nor say we there are *Infinities*,

Or

Song 43.

125

Or *vncreated* Three,
For, there can but one *Infinite*,
Or *vncreated* be.
So *Father*, *Sonne*, and *Holy Ghost* ;
All three *Almighties* are ;
And yet, not three *Almighties* tho,
But onely One is there.

5
The *Father* likewise GOD and LORD :
And GOD and LORD the *Sonne* ;
And GOD and LORD the *Holy Ghost*,
Yet GOD and LORD but One.
For, though each *Person* by himselfe,
We GOD and LORD confesse :
Yet *Christian Faith* forbids that we
Three GODS or LORDS professe.

6
The *Father* nor *begot*, nor made ;
Begot (not made) the *Sonne* ;
Made, nor *begot* the *Holy Ghost*,
But a *Proceeding-One*.
One *Father*, not three *Fathers* then :
One onely *Sonne*, not three ;
One *Holy Ghost* we doe confesse,
And that no moe they be.

7
And lesse, or greater then the rest,
This *Trinitie* hath none ;
But they both *Coeternall* be,
And *equall* eu'ry one.
He therefore that will saued be,
(As we haue said before)

I

Muft

Must *One* in *Three*, and *Three* in *One*,
 Beleeue, and still adore.

8

That *Iesus Christ* incarnate was
 He must beleeue with this ;
 And how that both the *Sonne* of GOD,
 And GOD and *Man* he is.
 GOD, of his *Fathers* substance pure ;
 Begot ere *Time* was made ;
Man, of his *Mothers* substance borne,
 When *Time* his fulnesse had.

9

Both perfect GOD, and perfect *Man*,
 In *Soule*, and *Flesh*, as we :
 The *Fathers* equall, being *God* :
 As *Man*, beneath is He.
 Though *God* and *Man* ; yet but one *Christ* :
 And to dispose it so,
 The *Godhead* was not turn'd to flesh,
 But *Manhood* tooke thereto.

10

The *Substance* vnconfus'd ; He one
 In *Person* doth subsist :
 As *Soule* and *Body* make one *Man* ;
 So *God* and *Man* is *Christ* :
 Who suffred, and went downe to *Hell*,
 That we might saued be ;
 The third day he arose againe,
 And *Heau'n* ascended he.

11

At *God* the *Fathers* right-hand, there
 He sits, and at the *Dooome*,

He

Song 44.

127

He to adidge both quicke and dead,
 From thence againe shall come.
 Then all men with their Fleſh ſhall riſe,
 And he account require.
 Well doers into Bliffe ſhall goe,
 The Bad to endleſſe Fire.

Veni Creator.

This is a verie ancient Hymne compoſed in Latine Rime, and commonly called Veni Creator; becauſe thoſe are the firſt words of it. By the Canons of our Church it is commanded to be ſaid or ſung at the Conſecration of Biſhops, and at the Ordination of Miniſters, &c. It is therefore here tranſlated fillable for fillable, and in the ſame kind of meaſure which it hath in the Latine.

SONG. XLIIII.

Come Holy Ghost, the Maker, come; Take in
 the Soules of thine thy place: Thou whom our
 Hearts

1 2

Hearts had being from, Oh, fill them with thy
 heavenly grace. Thou art that Comfort from above,
 The highest doth by gift impart; Thou spring
 of *Life*, a fire of *Love*, And the anointing *Spirit* art :
 2 Thou

Song 44.

129

2

Thou in thy *Gifts* art manifold,
GODS right-hand Finger thou art, LORD ·
The *Fathers promise* made of old ;
Our tongues enriching in the *Word*.
Oh ! giue our blinded Sences *Light* ;
Shed *Love* into ech heart of our,
And grant the Bodies feeble plight,
May be enabled by thy powre.

3

Farre from vs driue away the *Foe*,
And let a speedy *Peace* enfue.
Our *Leader* also be, that so
We eu'ry danger may eschew.
Let vs be taught the bleffed *Creede*
Of *Father*, and of *Sonne*, by *Thee* :
And how from *Both* thou dost proceede,
That our *Beleeve* it still may be.

To Thee, the Father, and the Sonne ;
(Whom past and present times adore)
The One in Three, and Three in One,
All glorie be for euermore.

Here ends the first Part of the *Hymnes*
and *Songs* of the Church.



THE SECOND PART
OF THE *HYMNES*
and SONGS of the
CHVRCH.

The Preface.

E *Very thing hath his Season*, saith the *Preacher*, *Eccl. 3.* And *S. Paul* aduiseeth, that all things should be done *Honestly*, in *Order*, and to *Edification*, *1. Cor. 14.* Which Counsell the *Church* religiously heeding (and how by obseruation of *Times*, and other circumstances, the memories and capacities of weak people were the better asisted;) It was provided, that there should be Annual *Commemorations* of the principall *Mysterie*s of our Redemption: and certaine particular daies were dedicated to that purpose; as nigh as might be ghesfed (for the most part) vpon those very seasons of the yeare, in which the seuerall *Mysterie*s were accomplished. And, indeede, this is not that Heathenish or Idolatrous heering of *Times*, reprehended in *Isaiah 47.* Nor such a Iewish or superstitious obseruation of *Dayes*, and *Moneths*, and *Times*, and *Years*, as is reprooued by *S. Paul*, *Gal. 4.* Nor a tolleration for idlenesse, contrarie to the fourth Commandement: But a Christian and warrantable obseruation, profitably ordained, that things might bee done in order; that the vaderstanding might be the better edified: that the memorie might be the oftner refreshed; and that the deuotion might be the more stirred vp.

It is true, *That we ought to watch every houre*: But if the *Church* had not by her authoritie appointed set daies and houres to keepe vs awake in, some of vs, would hardly watch one houre. And therefore those, who haue zeale according to knowledge, doe not onely religiously obserue the *Churches* appointed *Times*; but doe by her example voluntarily also appoint vnto themselues certaine daies, and houres of the day for Christian exercises

Song 45.

131

exercifes. Neither can any man fuppose this commendable obferuation of *Fafts* (neither burthenfome by multitude, nor fuperftitious by institution) to be an abridgement of Chriftian libertie, who, as he ought to doe, beleeueth, that the *Service of God is perfect freedom*. Wee perfwade not, that one day is more holy then another in his owne nature: but admonifh that thofe be reuerently and Chriftianly obferued, which are vpon fo good ground, and with prudent moderation dedicated to the worfhip of God. For, it cannot be denied that euen thofe who are but coldly affected to the *Churches* ordinances in this kinde, doe neuertheleffe often apprehend the *Mystery of Chriffs Natiuity* and *Paflion*, vpon the daies of commemorating them, much more feelingly then at other times; and that they forget alfo fome other *Mysteries* altogether, vntill they are remembred of them by the diftinction, and obferuation of times vfed in the *Church*.

Thofe things confidered; and becaufe there be many, who through ignorance rather then obftinacie, haue neglected the *Churches* ordinance in this point, here are added (to thofe Songs of the *Church*, which were either taken out of the *Canonicall Scripture*, or anciently in vfe) certaine other fpirituell *Songs* and *Hymns*, appropriated to thofe Daies and Occafions which are moft obferuable throughout the yeare. And before each feuerall *Hymne*, is prefixed a brief Preface alfo to declare their vfe, and the purpofe of each *Commemoration*. That fuch, who haue heretofore through ignorance contemned the *Churches* difcipline therein, might behaue themfelves more reuerently hereafter, and learne not to fpeake euill of thofe things they vnderftand not.

Aduent Sunday.

THe Aduent is that for Chriftnas, which Iohn Baptift was to Chrift (euen a Forerunner for Preparation And it is called the Aduent (which fignifieth Comming; becaufe the Church did vfuallly from that time vntill the Natiuitie commemorate the feuerall commings of Chrift, and inftro? the people concerning them. Which Commings are thefe, and the like: His Conception by which he came into the Virgins wombe: His Natiuitie, by which he came (as it were) further into the world: His comming to Preach in his owne Perfon: His comming by his Miniſters: His comming to Ieruſalem: The comming of the Holy-Ghoſt: His Spirituall comming, which he vouchſafeth into the heart of euerie Regenerate Chriftian: And finally, that laſt Comming of his, which ſhall be vnto Iudgement, &c. All which Com-

I 4

mmings

*mmings are comprehended in these three ; his Comming to men, into men, and
against men : to men, by his Incarnation : into men, by Grace ; against men,
to Iudgement.*

SONG XLV.

Sing this as the ninth Song.

¹
WHEN *Iesus Christ* incarnate was,
To be our *Brother* then came He :
When into vs he comes by grace,
Then his beloued *Spouse* are wee :
When he from Heau'n descends agen,
To be our *Iudge* returnes he then.

²
And then, despaire will those confound,
That his first *Commings* nought regard ;
And those, who till the *Trumpet* sound,
Consume their *Leasures* vnprepar'd :
Curst be those pleasures, cry they may,
Which droue the thought of this away.

³
The *Iewes* abiected yet remaine,
That his first *Aduent* heeded not ;
And those five *Virgins* knockt in vaine,
Who to prouide them (Oyle forgot :
But safe and blessed those men are,
Who for his *Commings* doe prepare.

⁴
O let vs therefore watch and pray,
His times of *Visiting* to know ;
And liue so furnisht, that we may,
With him vnto his *wedding* goe :

Yea,

Song 45

133

Yea, though at midnight he should call,
Let vs be readie, *Lampes* and all.

5

And so provide before that *Feast*,
Which *Christ* his *comming* next doth mind,
That He to come and be a Guest
Within our hearts may pleasure find :
And we bid welcome with good cheare
That *Comming* which so many feare.

6

Oh come, LORD Iesu, come away ;
(Yea, though the world it should deterre)
Oh let thy Kingdome come we pray,
Whose comming most too much deferre :
And grant vs thereof such foresight,
It come not like a Theefe by night.

Chriftmas Day.

T*His Day is worthily dedicated to be observed in remembrance of the blessed Nativitie of our Redeemer Iesus Christ. At which time it pleased the Almighty Father to send his onely begotten Sonne into the world for our sakes: And by an unspeakable union to ioyne in one person God and Man, without confusion of Natures, or possibilitie of separation. To expresse therefore our thankfulness, and the joy wee ought to have in this love of God: there hath bene anciently, and is yet continued in England (above other Countries) a neighbourly and plentifull hospitality, in inviting and (without invitation) receiving onto our well furnisht Tables our Tenants, Neighbours, Friends, and Strangers, to the honour of our Nation, and increase of amitie and freehearted kindnesse among vs: but most of all to the refreshing of the Bowells of the Poore (being the most Christian use of such Festivals) Which charitable, and good English custome, hath of late bene seasonably reuivanced by his Maiesties gracions care, in commanding our Nobilitie*

tie and Gentry to repaire (especially at such times) to their Country Man-
fions.

SONG. XLVI.

1

AS on the night before this happie Morne,
A blessed *Angell* vnto *Shepheards* told,
Where (in a stable) he was poorely borne,
Whom, nor the earth, nor Heau'n of heau'ns can hold :
Through *Bethlem* rung
This newes at their returne ;
Yea, *Angells* sung,
That *God with vs* was borne :
And they made mirth because we should not mourne.

CHORVS.

Their *Angell-Caroll* sing we then,
To *God on high* all glorie be,
For *Peace on earth* bestoweth he,
And sheweth fauour vnto men.

2

This fauour *Christ* vouchsafed for our sake,
To buy vs *Thrones*, he in a *Manger* lay.
Our *Weakenesse* tooke, that we his *Strength* might take,
And was *disrob'd*, that he might vs *aray* ;
Our *flesh* he wore,
Our *Sinne* to weare away.
Our *Curse* he bore,
That we escape it may.
And *Wept* for vs, that we might *sing* for aye.

CHO.

Song 47.

135

CHORVS.

*With Angells therefore sing agen,
To God on high all glorie be;
For Peace on Earth bestoweth he;
And sheweth fauour vnto men.*

Another for Christmas day.

SONG. XLVII.

A Song of Ioy vnto the Lord we sing, And publish
forth the Fauours he hath showne: We sing his
praise, from whom all Ioy doth spring, And tell
abroad

abroad the wonders he hath done ; For, such were

neuer since the world begun. *His loue therefore, oh*

let vs all confesse, And to the Sonnes of men his workes

expresse.

2 As

Song 47.

137

2

As on this *Day*, the *Sonne of God* was borne :
 The blessed *Word* was then *incarnate* made ;
 The *Lord*, to be a *Servant* held no scorn ;
 The *Godhead* was with *humane* nature clad ;
 And *Flesh*, a Throne about all *Angells* had.
His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

3

Our *Sinne* and *Sorrowes* on himselfe he tooke,
 On vs his *blisse* and *goodnes* to bestow,
 To visit *Earth*, he *Heauen* a while forooke :
 And to aduance vs *high*, descended *low* ;
 But with the sinfull *Angells* dealt not so.
His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

4

A *Maid* conceiu'd, whom *Man* had neuer knowne :
 The *Fleece* was moistned where no raine had beene :
 A *Virgin* she remains, that had a *Sonne* ;
 The *Bush* did flame that still remained *greene* ;
 And this befell when *God with vs* was seene.
His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.

5

For sinfull man all this to passe was brought,
 As long before the *Prophets* had forespoke :
 So, he that first our shame and ruine wrought,
 Once bruiz'd our *heeles*, but now is *head* is broke ;
 And he hath made vs whole, who gaue that stroke.

His

*His Lowe therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.*

The Lambe hath plaid deuouring Wolues among.
The Morning starre of Iacob doth appeare
From Iesses Roote our Tree of Life is sprung,
And all Gods words (in him) fulfilled are.
Yet wee are slacke his praises to declare.

*His Lowe therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.*

The Circumcision, or New-yeares Day.

THE Church solemnizeth this Day, commonly called New-yeares day, in memoriall of our Sauours Circumcision: that remembering how when he was but eight daies old, hee began to smart, and shed his blood for vs, we might praise him for the same; and that with due thankfulness, considering how easie a Sacrament hee hath left vs (instead of that bloodie-one which the Law enioyned) wee might bee prouoked to bring forth the fruite of Regeneration.

SONG. XLVIII.

Sing this as the 44. Song.

I
THIS Day thy flesh, oh Christ did bleed,
Mark't by the Circumcision knife:
Because the Law, for mans misdeed,
Requir'd that Earnest of thy life.
Those droppes deuin'd that shoure of blood,
Which in thine Agonie beganne:
And that great shoure foresheew'd the Flood,
Which from thy Side the next day ranne.

2 Then

2

Then, through that milder *Sacrament*,
 Succeeding this ; thy Grace inspire ;
 Yea, let thy smart make vs repent,
 And circumcized hearts desire.

For, he that either is *baptis'd*,
 Or *Circumcis'd* in flesh alone,
 Is but as an *uncircumcis'd*,
 Or as an *unbaptized*-one.

3

The yeare anew we now begin,
 And outward gifts recei'd haue we ;
 Renue vs also, *Lord*, within,
 And make vs *New-yeares-guiftes* for thee :

Yea, let vs with the passed yeare,
 Our old affections cast away ;
 That we *new Creaturee* may appeare,
 And, to redeeme the Time aslay.

Twelve day, or the Epiphanie.

TWELFE Day, otherwise called the Epiphanie, or the day of Manifestation is celebrated by the Church, to the praise of God, and in memoriall of that blessed and admirable discoverie of our Saviours birth, which was vouchsafed vnto the Gentiles shortly after it came to passe. For, as the Shepheards of the Iewes were warned thereof, and directed to the place by an Angell from heauen. So the Magic of the Gentiles received the same particular notice of it, by a Starre in the East, that both Iewes and Gentiles might bee left inexcusable, if they came not to his Worship. This day is obserued also in commemoration of our Saviours Baptisme, and of his first miracle in Canan, by which he was likewise manifested to bee the Sonne of God.

SONG.

SONG XLIX.

Sing this as the 41 Song.

1

THat so thy blessed birth, oh *Christ*,
 Might through the world be spread about,
 Thy *Starre* appeared in the *East*,
 Whereby the *Gentiles* found thee out ;
 And offering Thee *Mirr*, *Incense*, *Gold*,
 Thy threefold *Office* did vnfold.

2

Sweet *Iesus*, let that *Starre* of thine,
 Thy *Grace*, which guides to finde out thee,
 Within our hearts for euer shine,
 That thou of vs found out maist bee :
 And thou shalt be our *King* therefore,
 Our *Priest* and *Prophet* euermore.

3

Tears that from true repentance drop,
 Instead of *Mirr* present will wee :
 For *Incense*, wee will offer vp
 Our *Praiers* and *Praises* vnto thee ;
 And bring for *Gold* each *pious deed*,
 Which doth from sauing-faith proceed.

4

And as those *Wisemen* neuer went,
 To visit *Herod* any more :
 So, finding Thee, we will repent
 Our courses follow'd heretofore ;
 And that we homeward may retire,
 The Way by Thee we will enquire.

The

The Purification of S. Marie the Virgin.

According to the time appointed in the Lawe of Moses, the blessed Virgine S. Marie reckoned the daies of Purification, which were to bee observed, after the birth of a male Child. And then, as the Law commanded, presented both her Sonne, and her appointed Offering in the Temple. Partly therefore, in commemoration of that her true obedience to the Law; and partly to memorise that presentation of our Redeemer (which was performed by his blessed Mother, as her Purification) this Anniversarie is worthily observed.

SONG. L.

Sing this as the ninth Song.

NO doubt but Shee that had the grace,
Thee, in her wombe, oh *Christ*, to beare,
And did all woman-kinde furpasse,
Was hallow'd by thy being there,
And where the *Fruit* so holy was,
The birth could no pollution cause.

²
Yet, in obedience to thy *Law*,
Her *Purifying rites* were done
That we might learne to stand in awe,
How from thine ordinance we runne;
For, if we disobedient be
Vnpurified Soules haue we.

³
Oh, keepe vs *Lord*, from thinking vaine,
What by thy Word thou shalt command:
Let vs be sparing to complaine,
On what we doe not vnderstand;

K

And

And guide thy *Church*, that Shee may still
Command according to thy will.

⁴
Vouchsafe, that with one ioynt-consent
Wee may thy praises euer sing :
Preferue thy *Seamelesse Roabe* vnrent,
For which, so many, *Lots* doe fling.
And grant, that being purifi'de
From Sinne, we may in loue abide.

⁵
Moreouer, as thy *Mother* went
(That holy and thrife blessed *Maid*)
Thee in thy Temple to present,
With perfect humane flesh arraide :
So, let vs offer'd vp to Thee,
Replenisht with thy Spirit be.

⁶
Yea, let thy *Church*, our *Mother* deare,
(Within whose wombe new-borne we be)
Before thee at her time appeare,
To giue her Children vp to Thee ;
And take for purified things,
Her, and that *Offring* which she brings.

The first day of *Lent*.

THE obseruation of Lent is a profitable institution of the Church, not abridging the Christian libertie of meates, but intended for a meanes to helpe to set the spirit at libertie from the flesh. And therefore this Fast consisteth, not altogether in a formall forbearance of this or that food, but in a true mortification of the bodie. For, abstinence from flesh onely (wherein we ought to be obedient also to the higher powers) tendeth to the encrease of plentie and well ordering things in the Common-wealth, then to a spirituall

Song 51.

143

rituall Discipline. Because, it is apparant wee may pamper our selues, as well with what is permitted, as with what is forbidden. This commendable obseruation (which every man ought to obserue, so far forth as he shall be able, and his spirituall necessities requires) was appointed; partly to commemorate our Sauours miraculous fasting, whereby hee satisfied for the gluttonie of our first Parents; And (at this season) partly to coole our wanton blood, which at this time of the yeare is aptest to bee inflamed with euill concupiscences: and partly also, to prepare vs the better, both to meditate the passion of our Sauour, which is alwaies commemorated about the end of Lent, and, to fit vs to receiue the blessed Sacrament of his last Supper, to our greater comfort.

SONG LI.

Sing this as the 44. Song.

¹
THy wondrous *Fasting* to record,
 And our rebellious flesh to tame,
 A *holy Fast* to thee, Oh Lord,
 We haue intended in thy name :
 Oh sanctifie it wee thee pray,
 That wee may thereby honour Thee ;
 And, so dispose vs, that it may
 To our aduantage also be.

²
 Let vs not grudgingly abstaine ;
 Nor secretly the Gluttons play ;
 Nor openly, for glorie vaine,
 Thy *Churches* ordinance obay :
 But, let vs fast as thou hast taught,
 Thy rule obseruing in each part,
 With such intentions as we ought,
 And with true singlenesse of heart.

³
 So, thou shalt our *Devotions* blesse,

K 2

And

And make this holy *Discipline*
 A meanes that longing to suppressse,
 Which keepes our will so crosse to thine :
 And though our strictest *Fastings* faile,
 To purchase (of themselves) thy Grace ;
 Yet they, to make for our auaile,
 By thy deferuings shall haue place.

True *Fasting* helpfull oft hath beene,
 The wanton flesh to mortifie ;
 But, takes not off the guilt of sinne ;
 Nor, can we merit ought thereby :
 It is thine *Abstinence*, or none,
 Which merit fauour for vs must ;
 For, when our glorioust workes are done ;
 We perish, if in them we trust.

The *Annuntiation* of *Mary*.

THE Church hath dedicated this Day to memorize the Annuntiation of the blessed Virgin S. Mary, who was about this time of the yeare saluted by the Angell Gabriel : and we ought to sanctifie it with praising God for that vnexpressable myserie of our Sauours Conception, which was the happie newes the holy Angell brought vnto his Mother. Nothing in the World is more worthy to be spoken of then this fauour ; and yet nothing more vnspokeable.

SONG LII.

Sing this as the 44. Song.

O Vr hearts, oh blessed God encline,
 Thy true affection to embrace,
 And that humilitie of thine

Which

Song 53.

145

Which for our sakes vouchsafed was.
Thy Goodnesse teach vs to put on,
As with our Nature thou wert clad,
And so to minde what thou hast done,
That we may praise Thee, and be glad.

²
For, thou not onely heldst it meet,
To send an Angell from aboue,
An humble Maide on earth to greet,
And bring the message of thy loue ;
But, laying (as it were) aside
Those glories none can comprehend,
(Nor any mortall eies abide)
Into her Wombe thou didst descend.

³
Bestow thou also thy respect,
On our despis'd and low degree ;
And *Lord*, oh doe not vs neglect,
Though worthy of contempt we be.
But, through thy Messengers prepare,
And hallow so our hearts, we pray,
That (thou conceiued being there)
The Fruites of Faith bring forth we may.

Palme Sunday.

Palme Sunday is so called, by reason it was upon that day, in which Iesus riding to Ierusalem (according to the Prophets) the people strowed the way for him with their Garments, and the Branches of the Palme-tree. And indeed, it was in a manner the day of Proclaiming him King, as the Friday following was the day of his Coronation. Worthily therefore it is commemorated. And manie excellent Mysteries are thereby brought to remembrance, which but for this Anniverarie, most would forget, and manie perhaps neuer come to know.

K 3

SONG.

SONG LIII.

Sing this the third Song.

1

WHen *Iesus* to *Ierusalem*,
 (And there to suffer) rode ;
 The people all the way for him,
 With *Palme* and Garments strow'd.
 And though he did full meekly ride,
 And poorely on an Ass,
Hofanna to the King, they cride,
 As he along did passe.

2

His glorie, and his royall right
 (Eu'n by a power diuine)
 As if in worldly pomps despight,
 Through pouerty did shine :
 And though the greater sort did frowne,
 He exerciz'd his power,
 Till he himselfe did lay it downe,
 At his appointed houre.

3

Poffession of his *House* he got ;
 The Merchants thence expel'd ;
 And, though the *Priests* were mad thereat,
 His Lectures there he held.
 Oh ! how should any be so dull,
 To doubt who this might be !
 When they did things so wonderfull,
 And workes so mightie see.

4

Lord, when to vs thou drawest nigh,
 Instruct vs Thee to know ;

And

Song 54.

147

And to receiue Thee ioyfully,
How meane so e're in show :
Yea, though the rich, and Worldly wise,
When we thy praises sing,
Both Thee and vs, therefore, despise,
Be thou approu'd our King.

Thursday before Easter.

AS vpon this Day our blessed Sauour, eating the Pasche with his Disciples, Instituted the blessed Sacrament of his Last Supper. Afterward hee washed their feet; prayed for them, and all the faithfull generation; instructed them; comforted them; warned them of what should come to passe, both concerning themselves & his own death & Resurrection; promised to send them a Comforter, & expressed many other excellent things for the confirmation of their faith. Then departing to a Garden, he praying, fell into his most bitter Agonie; which hauing overcome, he was that night betrayed and forsaken of all his Disciples. In commemoration of which passages, the Church holds this yearly assembly, that our pious affections towards our Redeemer, may be stirred up to his glory and our comfort.

SONG. LIV.

Sing this as the ninth Song.

¹
A Holy Sacrament this day,
To us thou didst, oh Lord, bequeath;
That by the same preferue we may
A blest Memoriall of thy Death:
Whereof, oh let vs fo partake,
We may with Thee one Body make.

²
Thy Holy Supper being done,
(The last which thou vouchsafedst here)

K 4

By

By Thee, the feet of eu'ry one
 Of thy Disciples washed were ;
 To which humilitie of thine,
 Our haughtie minds doe thou encline.

³
 The rest of that day thou didst vse,
 To pray, to comfort, and aduise,
 None might (when thou wert gone) abuse
 Thy Friends, or make of them a prize ;
 Yet, when thy pleasure thou hadst said ;
 By one of thine thou wert betraide.

⁴
 And lo, that night they all did flie,
 Who sat so kindly by thy side ;
 Eu'n he, that for thy loue would die,
 With Oaths and Curfes thee deni'd :
 Which to thy Soule more nigh did goe,
 Then all the wrongs thy Foes could doe.

⁵
 Sweet *Iesus* teach vs to conceiue,
 How neare vnto thy heart it strooke,
 When thy *Beloued* Thee did leaue,
 And thou didst backe vpon him looke ;
 Wee may hereafter nigh Thee keepe,
 And for our past denials weepe.

⁶
 Yea, let each passage of this day,
 Within our hearts be grauen so,
 That minde them we for euer may,
 And still thy promise trust vnto :
 So our affections shall to thee
 In life and death vnchanged be.

Friday

Friday before Easter.

THIS Day wee commemorate the insufferable Passion of Iesus Christ, our blessed Redeemer; who was at this season of the yeare despihtfully crucified by Pilate, and the Iewes. Every day we ought seriously to thinke upon it by our selues: But this day wee ought to uisite about it in the publike Assemblies, that we might prouoke each other to compunction of heart, to renew the memorie of it; and to moue those that haue not yet taken notice thereof, to come along with us to heare the story of his vnmatchlesse Iorrou, who for the loue of vs tooke vpon himselfe those punishments which our wickednesse deserued.

SONG. LV.

Sing this as the 24 Song.

YOV that like heedlesse *Strangers* passe along,
As if nought here concerned you to day:
Draw nigh and heare the saddest *Passion Song*,
That euer you did meet with in your way:
So sad a *Storie* ne're was told before,
Nor shall there be the like for euermore.

2

The greatest *King* that euer wore a Crowne,
More then the basest *Vassall* was abus'd;
The truest *Louer* that was euer knowne,
By them he lou'd was most vnkindly vs'd:
And he that liu'd from all transgressions cleare,
Was plagu'd for all the finnes that euer were.

3

Eu'n they, in pittie of whose fall he wept,
Wrought for his ruine, whilst he sought their good;
And watched for him when they should haue slept,

That

That they might quench their malice in his blood :
 Yet (when their bonds frō him he could haue thrown)
 To saue their liues, he daign'd to lose his owne.

4

Those, in whose hearts compafsion should haue beene,
 Insulted o're his poore afflicted soule ;
 And those that nothing ill in him had seene,
 (as guiltie) him accus'd of treason foule :
 Nay, him (that neuer had one idle thought)
 They, for blaspheming, vnto Iudgment brought.

5

Where some to aske him vaine demands begin,
 And some to make a sport with him deuife :
 Some, at his anfwers and behauiour grinne ;
 And some doe spit their filth into his eies :
 Some glue him blows, some mocke, and some reuile :
 And he (*Good heart*) fits quiet all the while.

6

Oh, that where such a throng of men should be,
 No heart was found so gentle to relent !
 And that so good and meeke a *Lambe* as he,
 Should be so vs'd, and yet no teare be spent !
 Sure, when once malice fills the heart of man,
 Nor stone nor steele can be so hardned than.

7

For, after this, his cloaths from him they stript ;
 And then, as if some *Slaue* this *Lord* had beene,
 With cruell Rods and Scourges him they whipt,
 Till wounds were ouer all his body seene :
 In purple clad, and crowned too with thorne
 They set him forth, and honourd him in scorne.

And

Song 55.

151

8

And when they saw him in so sad a plight,
As might haue made a flintie heart to bleed,
They not a whit recanted at the sight ;
But in their hellish fury did proceed :
Away with him, away with him, they said,
And Crucifie him, Crucifie him, cride.

9

A *Crosse* of Wood that huge and heauy was,
Vpon his bloodie shoulders next they lay ;
Which onward to his *Execution place*,
He carri'd, till he fainted in the way :
And when he thither weake and tyred came,
To giue him rest, they nail'd him to the fame.

10

Oh ! could we but the thousandth part relate,
Of those Afflictions which they made him beare,
Our hearts with passion would dissolue thereat,
And we should sit and weepe for euer heare ;
Nor should we glad againe hereafter be,
But that we hope in glory him to see.

11

For, while vpon the *Crosse* he pained hung,
And was with soule-tormentings also grieu'd ;
(Farre more then can be told by any tongue,
Or, in the hearts of mortalls be conceu'd)
Those, for whose sake he vnderwent such paine,
Reloyc't thereat, and held him in disdaine.

12

One offer'd to him Vinegar and Gall ;
A second did his Pious Workes deride ;
To dicing for his Roabs did others fall ;

And

And many mock't him when to God he cride :
 Yet he, as they his paine still more procur'd,
 Still lou'd, and for their good the more endur'd.

13

But though his matchlesse *Loue* immortall were,
 It was a mortall Body he had on,
 That could no more then mortall Bodies beare ;
 Their malice therefore did preuaile thereon :
 And loe, their vtmost furie hauing tri'de ;
 This *Lambe of God* gaue vp the Ghost and di'de.

14

Whose Death, though cruell unrelenting Man,
 Could view, without bewailing or affright ;
 The *Sunne* grew darke, the *Earth* to quake began ;
 The *Temple Vaile* did rend asunder quite :
 Yea, hardest *Rocks* therewith in pieces brake ;
 And *Graues* did open, and the *Dead* awake.

15

Oh therefore, let vs all that present be,
 This *Innocent*, with moued soules embrace :
 For, this was our *Redeemer*, this was hee,
 Who thus for our vnkindnesse vsed was ;
 Eu'n *Hee*, the curst *Iewes* and *Pilate* slew,
 Is He alone of whom all this is true.

16

Our finnes of *Spight*, were part of those that day,
 Whose cruell *Whips* and *Thornes* did make him smart ;
 Our *Lusts* were those that tir'd him in the *Way* ;
 Our want of *Loue* was that which pierc't his *Heart* :
 And still when we forget, or sleight his paine,
 We crucifie and torture him againe.

Easter

Easter Day.

This Day is solemnized in memoriall of our Sauours blessed Refurrection from the dead. Vpon which (as the Members with their Head) the Church began her ioyfull triumph ouer Sinne, Death, and the Dinell: And hath therefore appointed, that to record this Mysterie, and to stir vp thankfull reioycings in our hearts, there should be an annuall Commemoration thereof: And that we might in charitable Feasts and Christian glee, expresse the ioy of our hearts, to the Glorie of God, to the Comfort of our Brethren, to the encrease of Charitie one towards another, and to the confirmation of a true ioy in our selues.

SONG. LVI.

Sing this as the 44. Song.

¹
T*His is the Day the LORD hath made,*
And therein ioyfull we will be;
 For, from the blacke infernall shade,
 In triumph backe return'd is *He*:
 The snares of *Satan*, and of *Death*,
 He hath victoriously vndone,
 And fast in Chaines he bound them hath,
 His *Triumph* to attend vpon.

²
 The *Graue*, which all men did detest,
 And held a Dungeon full of feare,
 Is now become a *Bed* of rest,
 And no such terrours finde we there.
 For, *Iesus Christ* hath tooke away
 The horror of that loathed *Pit*;
 Eu'n ever since that glorious Day,
 In which himselfe came out of it.

His

His *Mockings*, and his bitter *Smarts*,³
 He to our praise and ease doth turne,
 And all things to our ioy conuarts,
 Which he with heauie heart hath borne :
 His *broken Flesh* is now our Food ;
 His *Blood* he shed, is euer since (good
 That *Drinke*, which doth our Soules most
 And that which shall our foulneffe clesse.

Those *Wounds* so deepe, and torn so wide,⁴
 As in a *Rocke*, our shelters are ;
 That, which they pierced through his side
 Is made a *Doue hole* for his *Deare* ;
 Yea, now we know, as was foretold,
 His *Flesh* did no corruption see ;
 And that *Hell* wanted strength to hold
 So strong, and one so blest as He.

Oh, let vs praise his *Name* therefore,⁵
 (Who thus the vpper hand hath wonne)
 For, we had else, for euermore
 Beene lost, and vtterly vndone :
 Whereas this Fauour doth allow,
 That we with boldnesse thus may sing ;
 Oh *Hell*, where is thy conquest now ?
 And thou (oh *Death*) where is thy sting ?

Ascension Day.

After Iesus Christ was risen from the dead, and had many times shewed
 himselfe unto his Disciples, he was lifted from among them, and they
 beheld

Song 57.

155

beheld him ascending up into Heaven, till a Cloud tooke him out of their sight: In memorie of which Ascension, and to praise God for so exalting the humane Nature to his owne glorie, and our advantage, the Church worthily celebrated this Day, and hath commended the obseruation thereof to her Children.

SONG LVII.

Sing this as the third Song.

TO GOD, with heart and cheerefull voice,
 A *Triumph-Song* we sing;
 And with true thankfull hearts reioyce,
 In our *Almightie King*;
 Yea, to his Glory we record,
 (Who were but dust and clay)
 What honour he did vs afford,
 On his *Ascending Day*.

2

The *Humane Nature*, which of late,
 Beneath the *Angells* was;
 Now raised from that meaner state,
 Aboue them hath a place:
 And at *Mans* feet all Creatures bow,
 Which through the whole world be;
 For, at *GODS right-hand* throaned now,
 In Glory sitteth *He*.

3

Our LORD, and *Brother*, who hath on
 Such Flesh, as this we weare,
 Before vs vnto heauen is gone,
 To get vs places there;
Captiuitie was *Captiu'd* then,
 And he doth from aboue

Send

Send ghostly presents downe to men,
For tokens of his *Loue*.

Each *Dore* and Euerlasting *Gale*,
To him hath lifted beene ;
And in a glorious wife thereat,
Our *King* is entred in ;
Whom if to follow we regard,
VVith ease we safely may ;
For, he hath all the meanes prepar'd,
And made an open way.

Then follow, follow on apace,
And let vs not forgoe
Our *Captaine*, till we win the place,
That he hath scal'd vnto :
And for his Honour, let our voice
A shout so heartie make,
The *Heau'ns* may at our mirth reioyce,
And *Earth* and *Hell* may shake.

Pentecost, or Whitsunday.

*A*fter our Sauour was ascended, the fiftieth day of his Resurrection, and
just at the Iewes Feast of Pentecost, the Holy Ghost (our promised
Comforter) was sent downe vpon the Disciples assembled in Ierusalem, ap-
pearing in a visible forme, and miraculously filling them with all manner of
spirituall gifts, and knowledge, tending to the diuine works they had in hand:
Whereby, they being formerly weake, and simple men, were immediately en-
abled to resist all the powers of the kingdome of Darknesse, and to lay those
strong foundations, vpon which the Church now standeth, both to the glory
of GOD, and our safety. In remembrance therefore of that great miracu-
lous myserie this Day is solemnized.

SONG.

SONG. LVIII.

Sing this as the third Song.

EXceeding faithfull in thy VVord,
 And iust in all thy waies,
 VVe doe acknowledge thee, oh L O R D,
 And therefore giue thee praise :
 For, as thy promise thou didst passe,
 (before thou went'st away)
 Sent downe thy *Holy-Spirit* was,
 At his appointed day.

²
 VVhile thy *Disciples* in thy Name,
 Together did retire,
 The *Holy-Ghost* vpon them came,
 In *Clouen Tongues* of Fire,
 That in their calling they might be
 Confirmed from *about*,
 As thou wert when he came on thee,
 Descending like a *Doue*.

³
 Whereby those men that simple were,
 And fearefull till that howre,
 Had knowledge at an instant there,
 And boldnesse arm'd with powre ;
 Receiuing gifts so manifold,
 That (since the world begun)
 A wonder seldome hath beene told,
 that could exceed this one.

⁴
 Now also, blessed *Spirit*, come ;
 Vnto our Soules appeare :

L

And

And of thy Graces showre thou some
 On this *Assembly* here :
 To vs thy *Douc-like* meekenesse lend,
 That humble we may be,
 And on thy siluer wings ascend,
 Our Sauour *Christ* to see.

5

Oh, let thy *Clouen-tongues*, wee pray,
 So rest on vs agen,
 That both thy truth confesse we may,
 And teach it other men.
 Moreouer, let thy heauenly *Fire*
 (Enflamed from aboue)
 Burne vp in vs each vaine desire,
 And warme our hearts with loue.

6

Vouchsafe thou likewise to bestow
 On vs thy sacred *Peace*,
 We stronger may in vnion grow,
 And in debates decrease ;
 Which *peace*, though many yet contemne,
 Reformed let them be,
 That we may (*Lord*) haue part in them,
 And they haue part in thee.

Trinity Sunday.

After Arrius and other Hereticks had broched their damnable Fancies, whereby the Faith of many concerning the Myserie of the blessed Trinitie was shaken, diuers good men laboured in the rooting out of those pestilent Opinions: And it was agreed vpon by the Church, that some particular Sunday in the yeere should be dedicated to the memorie of the holy Trinitie,

Song 59.

159

nitie, and called Trinitie Sunday, that the name might give the people occasion to enquire after the Myserie. And moreover (that the Pastor of each severall congregation might be yearely remembered to treat thereof as necessitie required) certaine portions of the Holy Scripture proper to that end were appointed to be read publikely that Day. In some Countreyes they observed this Institution on the Sunday next before the Aduent; and in other places the Sunday following Whitfunday, as in the Church of England.

SONG. LIX.

Sing this as the ninth Song.

THofe, oh, thrife holy *Three in one*,
Who seeke thy Nature to explaine,
By rules to humane Reason knowne,
Shall find their Labour all in vaine;
And in a Shell they may intend,
The Sea as well to comprehend.

2

What therefore no man can conceiue,
Let vs not curious be to know;
But, when thou bid'st vs to beleeeue,
Let vs obey, let *Reason* goe:
Faith's objects true and furer be,
Then those that *Reasons* eyes doe see.

3

Yet, as by looking on the *Sunne*,
(Though to his substance we are blinde)
And by the course we see him runne,
Some *Notions* we of him may finde:
So, what thy *Brightnesse* doth conceale,
Thy *Word*, and *Workes* in part reueale.

4

Most glorious *Essence*, we confesse

L 2

In

In Thee (whom by our faith we view)
 Three *Persons*, neither moe nor lesse,
 Whose workings them distinctly shew :
 And fure we are, those *Persons Three*
 Make but one GOD, and thou art Hee.

5

The *Sunne* a *Motion* hath we know,
 Which *Motion* doth beget vs Light ;
 The *Heat* proceedeth from those *two*,
 And each doth proper acts delight :
 The *Motion* drawes out Time a Line,
 The *Heat* doth warme, the *Light* doth shine.

6

Yet, though this *Motion*, *Light*, & *Heate*,
 Distinctly by themselves we take ;
 Each in the other hath his seat,
 And but one *Sunne* we see they make :
 For, whatfoe're the *One* will doe,
 He workes it with the other *two*.

7

So, in the *God-head* there is knit
 A wondrous threefold *True-love-knot*,
 And perfect *Vnion* fastens it,
 Though flesh and blood perceiue it not ;
 And what each *Person* doth alone,
 By all the *Trinitie* is done.

8

Their *Worke* they ioyntly doe pursue,
 Though they their *Offices* diuide ;
 And each one by himselfe hath due
 His proper *Attributes* beside :

But

Song 60.

161

But one in *Substance* they are still
In *Vertue* one, and one in *Will*.

9

Eternall all the *Persons* bee,
And yet *Eternall* ther's but *One* ;
So likewise *Infinite* all three,
Yet *Infinite* but *One* alone :
And neither *Person* aught doth misse,
That of the Godheads *essence* is.

10

In *Vnitie* and *Trinitie*,
Thus, oh *Creator*, we adore
Thy euer-praised *Deity*,
And thee confesse for euermore,
One *Father*, one begotten *Sonne*,
One *Holy-Ghost*, in *Godhead* one.

Sunday in generall.

*S*Vnday is our *Naturall Appellation*, the *Sabboth* the *Hebrew* *Tearme*,
and the *Lords-day* the *Christian Name*, whereby we entitle Gods *Seauenth-day* : And (if wilfull *affection* be auoided) either *Name* is allowable. It is a *portion of Time sanctified* by God, immediately vpon the *Worlds* creation, and by the *Diuine Law* dedicated to be perpetually obserued to the honour of our *Creatour* : And though some thing accidentally pertinent to the obseruation thereof, hath bin changed: yet, that which is essentially therunto is for euer immutable. Our *Sauour* hath by his *Resurrection* hallowed for vs that which we now obserue in *Reed* of the *Iewish Sabboth* ; which being the day whereupon he rested in the *Graue*, the obseruation thereof, and of all other *Iewish Ceremonies* was buried with him : because they were to continue but till the accomplishment of those things whereof they were *Types*. This is that day wherein our *Redeemer* began (as it were) his *Eternall rest*, after he had finished the works of our *Reparation*, and conquered *Death*, the last that was to be destroyed. This Day we ought therefore to sanctifie according

L 3

10

to Gods first Institution: not Iewishly, that is, by a strict or meere outward abstaining from the seruile workes of the body onely, according to the Letter: but Christianly; to wit, in Spirit and Truth, both inwardly and outwardly, so recreating our bodies and Soul's, that we may with a sanctified pleasure (and as much as may be without wearinesse) spend that Day to the Glorie of God, according to his Command and his Churches direction; euen to the vse of bodily labours and excercises, whensoever (without respect to sensuall or covetous ends) a rectified Conscience shall perswade vs, that the Honour of God, the Charitie we owe our Neighbours, or an vnfeigned necessitie requires them to be done.

SONG. LX.

Sing this as the 44 Song.

SIXE daies, oh LORD, the world to make,
And set all Creatures in aray,
Was all the leasure thou would'st take,
And then did'st rest the Seuenth day:
That day thou therefore hallowed hast,
And rightly by a Law Diuine;
(Which till the end of time shall last)
The seauenth part of time is thine.

2

Then, teach vs willingly to giue
The tribute of our daies to Thee;
By whom we now both moue, and liue,
And haue attain'd to what we be.

For, of that *Rest*, which by thy word
Thou hast beene pleased to enioyne.
The profit all is ours, oh LORD,
And but the praise alone is thine.

3

Oh, therefore let vs not consent,
To rob thee of thy *Saboth day*;

Nor

Song 61.

163

Nor rest with carnall *Rest* content,
But sanctifie it all wee may ;
Yea, grant that wee from sinfull strife,
And all those Workes thou do'st detest,
May keepe a *Saboth* all our life,
And enter thy *Eternall rest*.

S. Andrewes *Day*.

The holy Church celebrateth this Day to glorifie God for that fauour which he vouchsafed vnto her by the Calling and Ministerie of blessed Andrew his Apostle, and that by the remembrance of his readinesse to follow and preach Christ, both the honourable and Christian Memoriall due to an Apostle, might be preserued, and we stirred vp also to the imitation of his forwardnesse, in our severall Callings aduancing Gods Honour and Gospell: In which generall sence euerie the meaneſt Christian, hath a kind of Apostleship, to build vp not only in himſelfe, but in others also the Temple of the Liuing God, and to encrease and eſtabliſh the Kingdome of Chriſt.

SONG. LXI.

Sing this as the 44 Song.

AS blessed *Andrew* on a day,
By fiſhing did his liuing earne,
Chriſt came, and called him away,
That he to fiſh for men might learne ;
And no delay thereat he made,
Nor questions fram'd of his intent,
But quite forſaking all he had,
Along with him, that cal'd, he went.

2
Oh, that we could ſo readie be,
To follow *Chriſt* when he doth call !

And

And that we could forsake, as he,
 Those Nets that we are snar'd withall.
 Or would this *Fisherman* of men,
 (Who set by all he had so light)
 By his obedience shewed then,
 (And his example) win vs might.

But Precepts and Examples faile,
 Till thou thy Grace, LORD, adde therto;
 Oh grant it, and we shall preuaile,
 In whatso'ere thou bid'st vs doe:
 Yea, we shall then that blisse conceiue,
 VVhich in thy seruice we may finde;
 And for thy sake be glad to leaue
 Our Nets, and all we haue behinde.

S. Thomas *Day*.

This Day was set apart by the Church, that it might be sanctified to the praise of God, for his holy Apostle Saint Thomas, by whose Preaching the Christian generation was multiplied, and that we might strengthen the beleefe we haue of our Sauours undeniable Resurrection, by taking an yearly occasion to refresh our memories with that part of the Euangelicall Storrie which mentioneth, both this Apostles doubting, and the confirmation of his Faith by a sensible demonstration.

SONG. LXII.

Sing this as the ninth Song.

WHen *Christ* was risen from the dead,
 And *Thomas* of the same was told,
 He would not credit it, he fed,

Though

Song 63.

165

Though he himselfe should him behold,
Till he his wounded hands had eide,
And thrust his fingers in his Side.

²
Which triall he did vndertake,
And *Christ* his frailtie did permit,
By his distrusting, sure to make
Such others as might doubt of it :
So we had right, and he no wrong ;
For, by his weakenes both are strong.

³
Oh blessed GOD, how wise thou art !
And how confoundest thou thy Foes !
Who their temptations dost conuart,
To worke those ends which they oppose :
When *Satan* seekes our faith to shake,
The firmer he the same doth make.

⁴
Thus whatfoe're he tempts vs to,
His disaduantage let it be ;
Yea, make those very sinnes we doe,
The meanes to bring vs nearer thee :
Yet, let vs not to ill consent,
Though colour'd with a good intent.

S. Stephens Day.

Stephen was one of the seven Deacons mentioned Act. 6. and the first Martyr of Iesus Christ, whose Truth hauing powerfully maintained by dispute, he constantly sealed it with his Blood. The Church therefore hath appointed this Anniiuerarie in remembrance thereof, that so God might perpetually be glorified for the same, and the Storie of his Martyrdome the oftner mentioned, to the encouragement and direction of other men in their Tryals.

SONG.

SONG LXIIL

Sing this as the 4. Song.

LORD, with what zeale did thy first *Martyr* breath
 Thy blessed truth to such as him withstood !
 With what stout mind embraced he his death !
 A holy witnesse sealing with his blood !
 The praise is thine, that him so strong did'st make
 And blest is he, that died for thy sake,

²
 Vnquenched loue in him appear'd to be,
 When for his murth'rous Foes he did entreat :
 A piercing eie, made bright by Faith had he ;
 For he beheld thee in thy Glorie set ;
 And so vnmoou'd his patience he did keepe,
 Hee di'de, as if he had but false asleepe.

³
 Our luke-warme hearts with his hot Zealt enflame,
 So Constant, and so Louing let vs be ;
 So let vs liuing glorifie thy Name ;
 So let vs dying fixe our Eies on Thee :
 And when the sleepe of death shall vs o'retake,
 With him to Life eternall vs awake.

S Iohn the Euangelist

T*His Day is celebrated by the Church to praise God for his blessed Euangelist and beloued Disciple S. Iohn, who hath been an admirable Instrument of his Glorie and the Churches Instruction. For, the Mysterie of the Sacred Trinity, and the Diuinitie of Christ, is by him most plainly exprest in his Writings, among many other great Mysteries, and excellent Doctrines concerning our Redemption, for which we are bound particularly to honour God, and worthily stirred up thereunto, by this Annuall Commemoration.*

SONG.

SONG LXIV.

Sing this as the 44 Song.

TEach vs by his example LORD,
 For whom we honour thee to Day,
 And grant, his witnesse of thy *Word*,
 Thy *Church* enlighten euer may :
 And as belou'd, oh *Christ*, he was,
 And therefore leaned on thy breast ;
 So let vs also in thy Grace,
 And on thy Sacred bosome rest.

2

Into vs breath that *Life* Diuine,
 Whose Testimonie he intends ;
 About vs cause thy *Light* to shine,
 That which no *Darknesse* comprehends :
 And let thy euer-blessed *Word*,
 Which all things did create of nought,
 Anew create vs now, oh LORD,
 Whose ruine sin hath almost wrought.

3

Thy holy *Faith* we doe professe,
 Vs to thy *Fellowship* receiue ;
 Our sinnes we heartily confesse,
 Thy pardon therefore let vs haue :
 And as to vs thy *Seruant* giues
 Occasion thus to honour Thee ;
 So also, let our *Words* and *Liues*,
 As Lights and Guides to others be.

Innocents

Innocents Day.

King Herod vnderstanding that a King of the Iewes was borne in Beth-lem-Judah (and fearing that by him he might be dispossessed) hee murdered all the young Infants of that Circuit, in hope among them to haue slaine Iesus Christ, but he was sent into Egypt by Gods speciall appointment, and so the Tyrants furie proued vaine. In honour therefore of the Almightyes Providence, the Church celebrateth this Day, to put vs in mind also, how vainly the Deuill and his members rage against Gods Decree, and that the cruell slaughter of those poore Infants may neuer be forgotten, which, in a large sence, may be called a Martyrdome; as in the generallie of the cause (being for Christ) and in the passion of the bodie, though not in the intention of the mind. And so in proper sence doth S. Stephen hold still the place of the first Capitaine of that Band.

SONG. LXV.

Sing this as the 44. Song.

That rage whereof the *Psalme* doth say,
Why are the Gentiles growne so mad?
 Appear'd in part vpon that day,
 When *Herod* slaine the *Infants* had;
 Yet (as it saith) they storm'd in vaine;
 (Though many *Innocents* they slew)
 For, *Christ* they purpos'd to haue slaine,
 Who all their Counsels ouerthrew.

2

Thus still vouchsafe thou to refraine
 All Tyrants, LORD, pursuing thee;
 Thus let our vast desires be slaine,
 That thou maist liuing in vs be:

So, whil't we shall enioy our breath,
 VVe of thy loue our Songs will frame;

And

Song 66.

169

And with those *Innocents*, our death
Shall also glorifie thy *Name*.

³
In *Type* those Many di'de for *One*;
That *One* for many moe was slaine;
And what they felt in *Act* alone,
He did in *VVill* and *Act* sustaine.
LORD grant, that what thou hast decreed
In *Will*, and *Act* we may fulfill;
And, though we reach not to the *Deede*,
From vs, oh GOD, accept the *VVill*.

The Conuerfion of S. Paul.

*S*aint Paul, as appears *Act* 9. hauing been a great Persecutor of the Christian Faith before his Conuerfion, was extraordinarily called to embrace the same Profession, euen as he proceeded in a iourney purpofely vnderaken to fuppreffe the Truth: and fo of a Woulfe became afterward a Paftor, and the moft laborious Preacher of Iefus Chrift: Which Mercie of God that we may ftill remember it to the praife of his Name, and our owne comfort, the Church hath appointed an yeerely Commemoration thereof.

SONG LXVI.

Sing this as the 44. Song.

A Bleft Conuerfion, and a ftrange
VVas that, when *Saul* a *Paul* became:
And, LORD, for making fuch a change,
VVe praife and glorifie thy *Name*.

For, whilst he went from place to place,
To percutate thy *Truth* and *Thee*;
(And running to perdition was)
By powrefull Grace cal'd backe was he.

VVhen

2

VWhen from thy Truth we goe astray,
 (Or wrong it through our blinded zeale)
 Oh come, and stop vs in the way,
 And then thy VWill to vs reueale;
 That *Brightnesse* shew vs from aboute
 Which prooues the sensuall eie-sight blind:
 And from our Eies those *Scales* remoue,
 That hinder vs the *Way* to finde.

3

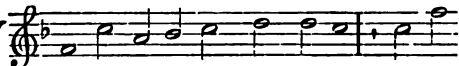
And as thy blessed Seruant *Paul*,
 VWhen he a Conuert once became,
 Exceeded thy *Apostles* all.
 In painefull preaching of thy *Name*:
 So grant that those who haue in sinne
 Exceeded others heretofore,
 The start of them in Faith may winne,
 Loue, serue, and honour thee the more.

Saint *Matthias*.

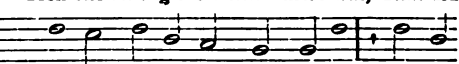
Matthias was the Disciple which was chosen in the roome of Iudas Iscariot; And his Anniversaries commanded to be obserued, that it might giue vs continuall occasion to praise God for his Iustice and Favour: For his Iustice shewed in discouering, and not sparing Iudas the Traytour, abusing his Apostleship: For his Favour, declared in electing Matthias a faithfull Pastor of the Church. Moreover, the remembrance of diuers other Mysteries are renewed by the obseruation of this Day. And by taking occasion to reade publickly the Storie of Iudas his Apostacie, men are that Day put in minde, to consider what Iudgements hang ouer their Heads, who shall abuse the Diuine calling, &c.

SONG.

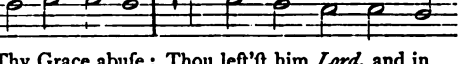
SONG LXVII.

W 

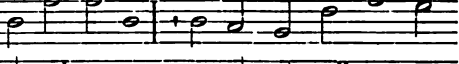
Hen one among the *Twelve* there was, That did



Thy Grace abuse ; Thou left't him *Lord*, and in



his place, did't iust *Matthias* chuse :



So, if a *Traytour* doo remaine
 VVithin thy *Church* to day,
 To grant him true Repentance daigne ;
 Or cast him out, we pray.
 2
 Though horned like the *Lambe* he show,
 Or *Sheepe-like* clad he be,

Let

Let vs his *Dragon* language know,
 And *Woluiſh* nature ſee ;
 Yea, cauſe the *Lot* to fall on thoſe,
 The charge of thine to take,
 That ſhall their Actions well diſpoſe,
 And conſcience of them make.

3
 Let vs moreouer minde his fall,
 VVhoſe roome *Matthias* got ;
 So to belieue, and feare withall,
 That we forſake thee not :
 For, *Titles*, be they ne're ſo high,
 Or great, or Sacred *Place*,
 Can no mans Perſon ſanctifie,
 VVithout thy ſpeciall Grace.

Saint *Markes* Day.

*S*aint Marke, being one of the ſoure bleſſed Euangelifts, by whoſe Pen the Goſpell of Ieſus Chriſt was recorded: This day is purpoſely appointed, to praife God for thoſe glad tydings he brought, and that we might honour him alſo with ſuch a Chriſtian Memoriall, as becommeth the Ambaſſadour of ſo great a King as our Redeemer: Which ciuill honour, due to the Saints of God, it is hoped none will denie them; nor conſider ſuch Inſtitutions ſuperſtitious, or to haue been purpoſed to an Idolatrous end.

SONG. LXVIII.

Sing this as the 44. Song.

FOR thoſe bleſt *Pen-men* of thy *Word*,
 VVho haue thy holy *Goſpel* writ,
 VVee praife and honour Thee, oh LORD,
 And our beliefe we build on it :

Thoſe

Song 69.

173

Those happie Tydings which it brings,
With ioyfull heart, we doe embrace,
And prize, aboue all other things,
That precious token of thy Grace.

2

To purchase what we hope thereby ;
Our vtmost wealth we will bestow ;
Yea, we our pleasures will denie,
And let our liues, and honours goe :
And, whomsoe're it commeth from,
No other *Gospel* we will heare ;
No, though an *Angel* down should come
From heau'n, we would not him giue care.

3

Our Resolutions, L O R D, are fuch,
But in performance weake are wee ;
And the *Deceiuers* craft is much ;
Our *Second* therefore, thou must be :
So we assuredly shall know,
When any *Doctrines* we receiue,
If they agreeing be, or no,
To those which we professed haue.

Saint *Philip* and *Iacob*.

This Day is celebrated to the honour of God, and the Christian memoriall of the two blessed Apostles, Philip and Iacob : At which time the Church taketh occasion to offer to our remembrance such Mysteries, as Christ deliuered vnto them, that we might the oftner consider them, receiue further instruction concerning them, and praise God, both for such his fauours, and for those Instruments of his Glorie.

M

SONG.

SONG. LXIX.

Sing this as the third Song.

TO thy *Apostles* thou hast taught,
 What they, oh *Christ*, should doe ;
 And those things which beleue they ought
 Of thee they learned too :
 And that which thou to the hast showne,
 hath beene disposed thus ;
 They vnto others made it knowne,
 And those haue told it vs.

2

With them we doe confesse, and say,
 (What shall not be denide)
 Thou art the *Truth*, the *Life*, the *Way*,
 And we in thee will bide :
 By thee, the *Fathers* we haue knowne,
 Whom thou descendest from ;
 And vnto him, by thee alone,
 We haue our hope to come.

3

For, thou to *Philip* didst impart,
 (Which our beliefe shall be)
 That thou within the *Father* art,
 And that he is in Thee ;
 And saidst, what euer in thy *Name*,
 We should with Faith require,
 Thou wouldst giue care vnto the same,
 And grant vs our desire.

4

Of thee, oh LORD, we therefore craue,
 (Which thou wilt daigne, we know)

The

Song 70.

175

The good *Beliefe* which now we haue,
 We neuer may forgoe ;
 And that the Sacred Truth, which we
 Thy *Word* haue learned from,
 From Age to Age deriu'd may be,
 Vntill thy *Kingdome* come.

Saint *Barnabas* Day.

This Day is solemnized in commemoration of Saint Barnabas, a faithfull Disciple of Iesus Christ ; and to honour God for the benefit vouchsafed to the Church by his Ministrie: For he was a good Man, full of the Holy Ghost, and of Faith, as Saint Luke testifieth, Act. 11. 24. He was also by the Holy Ghosts immediate appointment (together with Paul) separated for the Ministrie of the Gospel, and confirmed in the Apostleship by the laying on of hands, Act. 13. 2.

SONG LXX.

Sing this as the 44 Song.

Thy gifts and graces manifold,
 To many men thou, LORD, hast lent,
 Both now, and in the daies of old,
 To teach them Faith, and to repent :
 Thy *Prophets* thou didst first ordaine,
 And they as *Legats* did appeare ;
 Then cam'st thy *Selfe*, and in thy Train
Apostles for attendants were.

²
 For *Legier* when thou went'st away,
 The *Holy-Ghost* thou didst appoint ;
 And here *Successions* till this day,

M 2

Remaine

Remaine of those he did annoint ;
 Yea, thou hast likewise so ordain'd,
 That to make good what those haue taught,
 An *Armie-Royall* was maintain'd
 of *Martyres*, who thy Battels fought.

For *those*, and *Him*,³ for whom we thus
 Are met, to praise thy *Name* to day,
 We giue thee thanks, as they for vs,
 That should come after them, did pray ;

And by this duty we declare,
 Our Faith assures, that they and we,
 (In Times diuided though we are)
 Haue one *Communion* still with Thee.

Saint *Iohn Baptist*.

Iohn, called the Baptist, was he (as Christ himselfe testifieth) who was promised to be sent before him to prepare his way, Luk. 7. 27. And by his preaching and Baptisme the People were accordingly prepared to receiue him that was to follow. He was the true expected Elias, and slaine by Herod, for reproofing the Incest which the said Herod committed in taking his Brothers Wife: That we might praise God therefore for this Forerunner of our Sauiour (and by his example remember to provide for his entertainment) the Church hath set apart this Day.

SONG. LXXI.

Sing this as the ninth Song.

¹
BEcause the World might not pretend,
 It knew not of thy *Comming* day,
 Thou didst, oh *Christ*, before thee send

A

Song 71.

177

A *Crier* to prepare thy way :
 Thy *Kingdome* was the Blisse he brought ;
Repentance was the Way he taught.

2

And, that his *Voice* might not alone
 Informe vs what we should belieue,
 His *Life* declar'd what must be done,
 If Thee we purpose to receiue :
 His *Life* our patterne therefore make
 That we the course he tooke may take.

3

Let vs not gad to *Pleasures* Court,
 With fruitlesse Toies to feed the minde ;
 Nor to that *Wildernesse* resort,
 Where *Reedes are shaken with the winde* :
 But tread the Path he trod before,
 That both a *Prophet* was, and more.

4

Clad in repentant *Cloth of Haire*,
 Let vs, oh *Christ*, (to seeke out Thee)
 To those forsaken *Walkes* repaire,
 Which of so few frequented be ;
 And true *Repentance* io intend,
 That we our courses may amend.

5

Let vs hereafter feed vpon
 The *Hony* of thy *Word* Diuine ;
 Let vs the Worlds entisements shun,
 Her Drugs, and her bewitching Wine ;
 And on our loynes (so loofe that are)
 The *Lether-belt* of *Temp'rance* wear.

M 3

Thus

6

Thus from thy *Crier* let vs learne,
 For thee, sweet *Iesus*, to prepare,
 And others of their finnes to warne,
 How-euer for the same we fare :
 So thou to *Vs*, and we to *Thee*.
 Shall when thou comest welcome be.

Saint *Peters* Day.

WE obserue this Day to the honour of God, and to the pious memorie of his blessed Apostle Saint Peter, that we may be thereby put in mind to be thankfull for those continuing fauours received by his Ministry; That Pastors also may make him their patterne in discharging the charge Christ committeth vnto them; That by considering his weaknesse we may all learne not to presume on our owne strength; And that by his Christian example we may be taught to bewaile our escapes with bitter Teares of true Repentance.

SONG. LXXII.

Sing this as the third Song.

How watchfull neede we to become,
 And how deuoutly pray,
 That thee, oh LORD, we fall not from,
 Vpon our *Tryall Day*?
 For, if thy great *Aposlle* said,
 He would not thee denie,
 Whom he that very night denayd,
 On what shall we relye?
 2
 For of our selues we cannot leaue
 One pleasure for thy sake;

No,

Song 73.

179

No, not one vertuous thought concealue,
 Till vs thou able make :
 Nay, we not onely thee denie,
 When persecutions be ;
 But, or forget, or from Thee flie,
 When peace attends on Thee.

3
 Oh ! let those Praiers vs auaille,
 Thou didst for *Peter* daigne,
 That when our Foe shall vs affaile,
 His labour may be vaine ;
 Yea, cast on vs those powerfull Eies,
 That mou'd him to lament,
 We may bemone with bitter cries
 Our follies, and repent.

4
 And grant, that such as Him succeede ;
 For *Pastors* of thy Fold,
 Thy *Sheepe & Lambes* may guide & feed,
 As thou appointst they should ;
 By his example speaking what
 They ought in truth to say,
 And in their liues confirming that
 They teach them to obey.

Saint *James* his Day.

This Day we praise God for his blessed Apostle Saint James, the Son of Zebedeus, who was one of those two that desired of Christ they might sit at his right-Hand, and at his left, in his Kingdome, as the Gospel for the Day declareth: And by occasion of that ignorant Petition (proceeding from their

their Carnall weaknesse) Christ taught both them, and the rest of the Apostles, and all other Christians also, what Greatnesse best becommeth his Followers; and that we are to tast the Cup of his Palsion, before we can be glorified with him: So this holy Apostle did; For he was slaine by Herod, as it is declared in the Epistle appointed for the Day.

SONG. LXXIII.

Sing this as the 44 Song.

HE that his Father had forooke,
And followed *Christ* at his commands,
By humane frailtie ouertooke,
For place and vaine preferment stands.
Till by his *Master* he was taught,
Of what he rather should haue care;
How vndiscreetly he had fought,
And what his *Servants* honours are.

²
Whereby we finde how much adoe,
The best men haue this world to leaue;
How, when they *wealth & Friends* forgoe,
Ambitious aimes to them will cleaue:

And sure this *Angel-sin* aspires,
In such men chiefly to reside,
That haue exile those brute desires,
Which in the vulgar fort abide.

³
To thee, oh GOD, we therefore pray,
Thy humble minde in vs may dwell;
And charme that *Fiend of Pride* away,
Which would thy Graces quite expell:

But of all other, those men keepe,
From this Delusion of the *Foe*,

Who

Song 74.

181

Who are the *Shepherds* of thy *Sheepe*,
And should each good example show.

⁴
For, such as still pursuing be
That greatnes, Which the world respects,
Their seruile basenesse neither see,
Nor feele thy *Spirits* rare effects ;
And doubtlesse, they, who most of all
Descend to serue both Thee, and thine,
Are those, who in thy Kingdome shall
In *Seates* of greatest glorie shine,

Saint *Bartholomew*.

This Day is consecrated to the honour of God, and the pious memorie of his blessed Apostle Saint Bartholomew, that (as appeareth in the Epistles appointed for the Day) we might take occasion to praise our Redeemer, for those many wonders which were wrought by his Apostles, to the great encrease of the Christian Faith, and open confusion of the Churches Adversaries.

SONG. LXXIV.

Sing this as the ninth Song.

¹
EXceeding gracious Favours, LORD,
To thy *Apostles* hast thou showne ;
And many wonders by thy *Word*,
And in thy *Name*, by them were done :
The *blinde* could see, the *Dumbe* could talke,
The *Deafe* did heare, the *Lame* did walke.

²
They all *Diseases* tooke awaie,
The *Dead* to life they did restore ;

Foule

Foule *Spirits* dispossessed they,
 And *Preach'd* the *Gospel* to the poore :
 The *Church* grew strong, thy Faith grew plaine,
 Their Foes grew mad, and mad in vaine.

³
 Oh ! let their workes for euer be
 An honour to thy glorious *Name* ;
 And by thy powre vouchsafe that wee,
 (Whom sin makes *deafe*, *blinde*, *dumbe*, and *lame*)
 May heare thy *Word*, and see thy *Light*,
 And speake thy *Truth*, and walke aright.

⁴
 Each deadly sicknesse of the Soule,
 Let thy *Apostles* Doctrines cure :
 Let them expell those *Spirits* foule,
 Which makes vs loathsome and impure,
 That we the life of Faith may gaine,
 Who long time dead in sinne hath laine.

Saint *Matthew*.

Saint Matthew, otherwise called Levi, was a Publican, that is, a Custome-gatherer : From which course of Life (being hatefull in those Countries) he was called to the Apostleship, and became also one of the foure Euangelists. To his religious memorie therefore, and to honour God, for the saueur vouchsafed (both to him and vs) by his Ministry, this Day is obserued by the Churches Authoritie.

SONG. LXXV.

Sing this as the 44 Song.

WHY should vnchristian censures passe
 On men, or that which they professe ?

A

Song 76.

183

A *Publican* S. *Matthew* was,
Yet GOD'S beloued ne're-the-lesse,
And was elected one of *Christs*
Apostles, and *Euangelists*.

²
For, GOD doth not a whit respect,
Poffession, *Person*, or *Degree* ;
But maketh choice of his Elect,
From euerie fort of men that be,
That none might of his loue despare,
But all men vnto him repaire.

³
For those, oh let vs therefore pray,
Who seeme vncalled to remaine ;
Not shunning them as cast away,
GOD'S fauour neuer to obtaine :
For some a while neglected are,
To stirre in vs more louing care.

⁴
And for our selues, let vs desire,
That we our *Auarice* may shun,
When GOD our seruice shall require,
As this *Euangelist* hath done,
And spend the remnant of our daies,
In setting forth our *Makers* praise.

Saint *Michael*, and all *Angels*.

This Day we glorifie God for the victorie Saint Michael, and his Angels obtained ouer the Dragon, and his Angels: Whereby the Church is freed from being preuailed against by the furious attempts, or malicious accusations of the Deuil. This Commemoration is appointed also, to minde vs thankfully

fully to acknowledge Gods mercie towards vs, in the daily ministry of his Angels, who are said to pitch their Tents about his Children, and to defend them from the temptations and mischievous practises of euill Spirits, watching euerie moment for aduantage to destroy them: Which, if we oftner considered, and how there be Armies of Angels, and Devils, night and day fighting for vs, and round about vs, we would become more carefull how we grieued those good Spirits, (who attend vs for our safetie) to the reioycing of them that seeke our destruction. By Saint Michael, who was Prince of the good Angels (and termed by Saint Iude an Arch angel) some vnderstand Iesus Christ: For he is indeed the principall Messenger, or Angel of our Saluation, and the chiefe of the Princes, as holy Daniel called him; yea, to him alone this Name Michael (which signifieth, who is like God) doth most properly appertaine, seeing he only is the perfect Image of his Father.

SONG LXXXVI.

Sing this as the 44. Song.

TO praise, oh GOD, and honour thee,
For all thy Triumphs won,
Assembled here this Day are we,
And to declare thy Fauours done:
Thou took'st that great *Arch-Angels* part,
With whom in Heau'n the *Dragon* fought,
And that good Armies Friend thou wert,
That cast Him, and his *Angels* out:

2

VVhereby we now in safety are,
Our dangers all secured from;
For to encrease thy Glorie here,
Thy *Kingdome* with great powre is come:
And we neede stand in dread no more,
Of that enraged *Fiends* despight,
Who in thy prefence heretofore
Accused vs both day and night.

In

Song 77.

185

In honour of thy blessed *Name*,
 This *Hymne* of thanks we therefore sing ;
 And to thine everlasting fame,
 Through Heau'n thine endlesse praise shall ring :
 VVe praise thee for thy proper might,
 And, LORD, for all those *Angels* too,
 Which in thy Battell came to fight,
 Or haue beene sent thy will to doe.

4

For, many of that glorious *Troupe*
 To bring vs *Messages* from Thee,
 From Heau'n vouchsafed haue to stoope,
 And clad in humane shape to bee ;
 Yea, wee belieue they watch and ward,
 About our persons euermore,
 From euill *Spirits* vs to guard ;
 And wee returne thee praise therefore.

Saint Luke.

This Day we memorise the benefit the Church received by the blessed Euangelist Saint Luke, a Physitian both for Soule and body, and the first Ecclesiasticall Historiographer : For he was Authour, not only of that Gospel which beareth his Name ; but also of that Booke called the Acts of the Apostles, and an Eye-witnesse of most part of that which he hath written, remaining a constant Companion of Saint Paul in his Tribulation. Worthily therefore ought we to honour him with a Christian memoriall, and praise God for the grace vouchsafed vs by his meanes.

SONG. LXXVII.

Sing this as the 44. Song.

IF those *Physitians* honour'd be,
 That doe the bodies health procure ;

Then

Then worthy double praise is He,
 VVho can both Soule and Bodie cure.
 In life time both waies *Luke* excel'd,
 And those *Receipts* hath also left,
 Which many Soule-sicke Patients heal'd,
 Since from the world he was bereft,

2

And to his honour this beside,
 A blessed Witnesse hath declar'd.
 That constant he did still abide,
 When others from the truth were scar'd :
 For which, the glorie, LORD, be thine ;
 For of thy Grace those guifts had he,
 And thou his Actions did't encline,
 Our profit, and his good to be.

3

By his example therefore, LORD,
 Vphold vs, that we fall not from
 The true profession of thy *Word*,
 Nor by this world be ouercome ;
 And let his wholefome doctrine heale
 That leproous sicknesse of the Soule,
 VVhich more & more would on her steale,
 And make her languish and grow foule.

Simon and Iude, Apostles.

This Day is dedicated to the praise of God, and the pious memorie of the two blessed Apostles of Iesus Chrit, Simon Called Zelotes, or the Cananite, and Iude the Brother of Iames. And in this solemnitie we are among other things, principally put in mind of that loue which Chrit commandeth to
be

Song 78.

187

be continued among vs, and of that heed we ought to haue vnto our abiding in that state of Grace, whereunto God hath called vs, as appeareth in the Epistle and Gospel appointed for the Day.

SONG. LXXVIII.

Sing this as the third Song.

1
NO outward marke we haue to know,
VVho thine, oh *Christ*, may be,
Vntill a *Christian loue* doth show,
VVho appertaines to Thee :
For, *Knowledge* may be reach'd vnto
And formall *Iustice* gain'd ;
But till each other loue we doe,
Both *Faith* and *Workes* are faign'd.

2
Loue is the sum of those commands,
VVhich thou with thine dost leaue ;
And for a marke on them it stands,
VVhich neuer can deceaue :
For, when our *Knowledge* Folly turnes,
VVhen *Showes* no show retaine,
And *Zeale* it selfe to nothing burnes ;
Then *Loue* shall still remaine.

3
By this were thy *Apostles* knit,
And ioyned so in one,
Their *True-loue-knot* could neuer yet
Be broken nor vndone.
Oh let vs, LORD, receiued be,
Into that Sacred *Knot*,

And

And One become with *Them* and *Thee*,
That sin vndoe vs not,

Yea, lest when we thy Grace possesse,
VVee fall againe away,
Or turne it into wantonneffe,
Afsift thou vs, we pray.
And that we may the better finde,
VVhat heede there should be learn'd,
Let vs the fall of *Angels* minde,
As blessed *Iude* hath warn'd.

All Saints Day.

This Day the Church hath appointed, that to the praise of God & our comfort we should commemorate that excellent Myserie of the Communion of Saints; (which is one of the twelue Articles of Christian beliefe.) And that (considering how admirably the Diuine wisdom hath knit all his Elect into one Body, for their more perfect enioying, both of his loue, and the loue of one another) wee might here receiue a tast of the pleasure wee shall haue in the full fruition of that felicitie, and be stirred vp also to such mutuall loue and vnitie as ought to bee betwixt vs in this life. This is the last Saints Day in the Ecclesiastike Circuite of the yeare, generally obseruable by the ancient ordinance of the Church. And it seemeth to haue a Myserie in it; shewing, that when the Circle of time is come about, wee shall in one everlasting Holy-day honour that blessed Communion, and Mysticall Bodie, which shall bee made perfect, when all those (whom wee haue memorized apart) are vnited into one; that is, when the Father, the Sonne, the Holy Ghost; the Angells, and all the holy Elect of God shall bee incorporated together into a ioyfull, vnspcakable, and inseparable vnion in the kingdome of heauen. Which the Almighty hasten. Amen.

SONG. LXXIX.

Sing this as the ninth Song.

NO blisse can so contenting prooue,
As vniuerfall *Loue* to gaine,

Could

Song 79.

189

Could we, with full requiting *Loue*,
All mens affections entertaine :
But such a *Loue* the heart of man,
Nor well containe, nor merit can.

2

For, though to all wee might be deare,
(Which cannot in this life befall)
Wee discontented should appeare,
Because wee had not hearts for all :
That we might all men loue, as we
Beloued would of all men be.

3

For, *Loue* in louing ioyes as much,
As loue for louing to obtaine ;
Yea, *Loue* vnfain'd is likewise such,
It cannot part it selfe in twaine :
The *Riualls* friendship soone is gone,
And *Loue* diuided loueth none.

4

Which causeth, that with *Passions* pain'd
So manie men on earth we see ;
And had not GOD a meanes ordain'd,
This discontent in heauen would be :
For, all the *Saints* would iealous proue
Of GOD'S, and of each others *Loue*.

5

But, he whose wisdome hath contriu'd
His *Glorie* with their full *Contents*,
Hath from himselfe to them deriu'd,
This fauour (which that strife preuents)
One Body all his *Saints* he makes,
And for his *Spouse* this *One* he takes.

N

6 So

So, each one of them shall obtaine,
 Full *Loue* from *All*, returning too
 Full *Loue* to all of them againe,
 As members of one bodie doe :
 None iealous, but all striving how
 Most *Loue* to others to allow.

7

For, as the *Soule* is *All* in *All*,
 And *All* through every member too ;
Loue in that *Body-Mysticall*
 Is, as the *Soule*, and fills it so ;
 Vniting them to GOD as neare,
 As to each other they are Deare :

8

Yea, what they want to entertaine
 Such ouerflowing *Loue*, as his,
 He will supply, and likewise daigne
 What for his full Delight they misse.
 That he may all his *Loue* employ,
 And they returne his fill of *Joy*.

9

The *Seed* of this content was fowne,
 When GOD the spacious world did frame,
 And euer since the same hath growne
 To be an honour to his *Name* ;
 And when his *Saints* are sealed all,
 This *Mystery* vnseale he shall.

10

Meane while, (as we in *Landskip* view,
 Fields, Riuers, Cities, Woods, & Seas ;
 And (though but little they can shew)

Doe

Song 79.

191

Doe therewithall our fancies please ;
 Let *Contemplation* mapps contriue ;
 To shew vs where we shall ariue.

11

And though our hearts too shallow be,
 That blest *Communion* to conceiue,
 Of which we shall in Heau'n be free ;
 Let vs on earth together cleaue.
 For, those who keepe in *union* here,
 Shall know by faith what shal be there.

12

Where all those *Angels* we admir'd ;
 With eu'ry *Saint* since time begun,
 (Whose sight and loue we haue desir'd)
 Shall be with vs conioyned in *One* ;
 And *We* and *They*, and *They* and *Wee*,
 To GOD himselfe espoused be.

13

Oh happy Wedding where the *Guests*,
 The *Bride* and *Bridegroom* shall be *One* !
 Where *Songs*, *Embraces*, *Triumphs*, *Feasts*,
 And *Ioyes of Loue* are neuer done !
 But, thrice accurst are those that misse
 Their *Garments* when this *Wedding* is.

14

Sweet *Iesus*, seal'd and clad therefore,
 For that great meeting let vs be ;
 (Where *People*, *Tongues*, & *Kinreds* more
 Then can be told, attend on Thee)
 To make those shouts of Ioy & Praise,
 Which to thine honour they shall raise.

N 2

Rogation

Rogation Weeke.

This is called Rogation Weeke, being so tearmed by Antiquity a Rogando, from the publike Supplications. For, then the Letanie which is full of humble Petitions and entreaties, was with solempne Procession usually repeated; because there be about that Season, most occasions of publike Prayer, in regard Princes goe then forth to battaile; the Fruites and hope of plentie are in their blossome; the Ayre is most subiect to contagious Infections; and there is most labouring and traualing, both by Land, and Sea also from that time of the yeare forward. Which laudable custome (though it bee lately much decayed, and in some Countreies abused from the right end, and mingled with superstitious Ceremonies) is in many places orderly retained, according as the Church of England approoveth it: And we yearly make use also of those Processions, to keepe knowledge of the true bounds of our severall Parishes, for awayding of strife. And those Perambulations were yearly appointed likewise, that, viewing Gods yearly blessing upon the Grasse, the Corne, and other fruits of the Earth, wee might bee the more provoked to praise him.

SONG. LXXX.

Sing this as the 44. Song.

IT was thy pleasure, LORD, to say,
That whatsoeuer in thy Name
We prai'd for, as we ought to pray,
Thou would'st vouchsafe to grant the same.
Oh, therefore we beseech Thee now,
To these our prayers which we make,
Thy gracious care in fauour bowe,
And grant them for thy mercies sake.

2

Let not the *Seasons* of this Yeare,
(As they their courses doe obserue)
Engender those Contagions here,
Which our transgressions doe deserue:
Let not the *Summer Wormes* impaire

Those

Song 80.

193

Those bloomings of the Earth, we see ;
Nor *Blasphems*, or distemper'd *Ayre*
Destroy those Fruits that hopefull be.

³
Domesticke brawles expell thou farre,
And be thou pleas'd our *Coast* to guard,
The dreadfull founds of in-brought *War*,
Within our Confines be not heard :

Continue also here thy *Word*,
And make vs thankfull (we Thee pray)
The *Pestilence*, *Dearth*, and the *Sword*
Haue beene so long with-held away.

⁴
And, as we heedfully obserue
The certaine limits of our Grounds,
And outward quiet to preferue,
About them walke our yeerely *Rounds* :

So, let vs also haue a care,
Our Soules possessions, LORD, to know,
That no encroachments on vs there,
Be gained by our subtile *Foe*.

⁵
What pleafant *Groues*, what goodly *Fields* !
How fruitfull *Hills* and *Dales* haue we !
How sweet an *Ayre* our Climate yeelds !
How stor'd with *Flockes*, & *Heards* are we !
How *Milke* and *Honey* doth or'eflow !
How cleare & wholsome are our *Springs* !
How safe from rauinous *Beasts* we goe !
And, oh how free from *Poyfnous* things !

⁶
For these, & for our *Grafte*, our *Corne* ;
N 3

For

For all that springs from *Blade* or *Bough* ;
 For all thole blefsings that adorne
 Or *Wood* or *Field* this Kingdome through :
 For all of thefe, thy praife we fing,
 And humbly (LORD entreat thee too,
 That Fruit to thee we forth may bring,
 As vnto Vs thy Creatures doe :

7

So, in the sweete refreshing shade,
 Of thy *Protection* fitting downe,
 Those gracious Fauours wee haue had,
 Relate we will to thy renowne ;
 Yea, other men, when we are gone,
 Shall for thy Mercies honour Thee,
 And famous make what thou haft done,
 To fuch as after them shall be.

Saint Georges Day.

This may be called the Court Holy Day : for, with vs it is solemnized vpon command, in the Court-royall of the Maiestie of Great Britaine only, or in the Families of those Knights of the Order, who are constrained to be absent from the Solemnitie there held; which is usually on the Day anciently dedicated to George the Martyr. Neuerthelesse, we beleene not that it was he whom they anciently chose to be the Patron of the forenamed Order: For, the Relation of him who deliuered the Lady from the Dragon, is only a Christian Allegorie inuented to set forth the better the Churches deliuerance. Iesus Christ is the true Saint George, and our English tutelarie Saint: Euen he that commeth armed vpon the White Horse, Reu. 19. 11. The Dragon he ouerthrowes is the Beast, mentioned in the same Chapter, and called (a little before) the Dragon with seauen heads and ten hornes: The Lady he deliuers is that woman whom the Dragon persecutes, Reu. 12. And to the honour of him, I conceiue the most honourable Order of Saint George to be continued, and this Day consecrated. Nor is there any irreuerence in imposing this Name on our Redeemer; For, George signifieth a Husbandman

Song 81.

195

Husbandman which is a Name or attribute that euen Christ applied to his Father, Ioh. 15. 1. My Father (saith he) ὁ ὡσπυος ἐγώ, is the George, or the Husbandman. And indeede, verie properly may this Nation call GOD their George, or Husbandman: For he hath (as it were) moted this Island with the Sea, walled it with naturall Butwarke, built Towers in it, planted his Truth here, weeded, dressed, and replenished it like a Garden: And, in a word, euery way done the part of a good Husbandman thereon. Howsoever therefore the first occasion of this Daies great Solemnitie seeme but meane (as the beginnings of many Noble inuentions were) yet I conceiue that Institution to haue bene ordained to weightie and Christian purposes: Euen to oblige the Peeres of this Kingdome by the new and first bands of an honourable Order, to imitate their Patrons care ouer his Vineyards; to remember them, that they are the Band-Royall, to whom the Guard thereof is committed; to stir vp in them vertuous emulations; and to shew them, how to make vse of their temporall Dignities to the glorie of God. For, beside many other reuerend Officers, there belongs a Prelate also to their Solemnitie: And we thinke, we should not imagine, that the Founder of it (being a Christian Prince, assisted by a wise and Religious Councell) would haue so profaned the most excellent Dignitie of the Church, as to make it waile on Ceremonies ordained for ostentation, or some other vaine ends. More discreetly they deale who apprehend the contrarie; and are not in danger of this Sentence; Euill to him that euill thinketh.

SONG. LXXXI.

Sing this as the third Song.

ALL praise and glorie that we may,
Ascribe we, LORD, to Thee,
From whom the Triumphs of this Day,
And all our glories be:
For of it selfe, nor East, nor West,
Doth honour ebbe or flowe;
But as to Thee it seemeth best,
Preferments to bestow.

2

Thou art, oh Christ, that Valiant Knight,

Whose

Whose *Order* we professe,
 And that *Saint George*, who oft did fight
 For *England* in distresse :
 The *Dragon* thou o'rethrew'st is He,
 That would thy *Church* deuoure :
 And that faire *Lady* (LORD) is she,
 Thou sauest from his power.

³
 Thou like a *Husbandman* prepar'd
 Our Fields, yea, sowne them hast ;
 And, *Knight-like*, with a warlike Guard,
 From spoile enclos'd them fast.
 Oh daigne, that those who in a *Band*
 More strict then heretofore,
 Are for this *Vineyard* bound to stand,
 May watch it now the more :

⁴
 Yea grant, since they elected are,
 New orders to put on,
 And sacred *Hieroglyphicks* weare
 Of thy great Conquest won ;
 That those (when they forget) may tell,
 Why such of them are worne,
 And inwardly informe as well
 As outwardly adorne :

⁵
 That so their *Christian Knighthood* may
 No *Pagan-Order* seeme ;
 Nor they, their Meetings passe away,
 As things of vaine esteeme ;
 And, that we may our triumphs all,
 To thy renowne apply,

Who

Song 82.

197

Who art that *Saint* on whom we call,
When we Saint Saint *George* doe cry.

For publike Deliuerances.

*G*OD hath vouchsafed vnto this Kingdome many publike deliuerances;
which ought neuer to be forgotten; but rather should be celebrated by
Vs as the daies Purim by the Israelites, Heft. 9. 26. Especially that of the Fifth
of Nouember: For the celebration whereof there is a Statute enacted:
And it is hoped we shall neuer neglect, or be ashamed to praise God for that
Deliuerie, according to prouision made to that purpose. For that, and the
like occasions therefore, this Hymne is composed.

SONG. LXXXII.

Sing this as the ninth Song.

*W*ith *Iſr'el* we may truly say,
If on our side GOD had not been,
Our *Foes* had made of vs their pray,
And we this *Light* had neuer seene:
The *Pit* was digg'd, the snare was laid,
And we with ease had beene betrai'd.

2

But, they that hate vs vnderooke
A *Plot* they could not bring to passe;
For, he that all doth ouerlooke,
Preuented what intended was:
We found the *Pit*, and scapt't the *Gin*,
And saw their *Makers* caught therein.

3

The meanes of helpe was not our owne,
But from the LORD alone it came;

(A

(A fauour vndeferued showne)
 And therefore let vs praise his *Name* :
 Oh, praise his *Name*, for it was He,
 That broke the *Net*, and set vs free.

4
 Vnto his honour let vs sing,
 And stories of his Mercy tell ;
 With praises let our *Temples* ring,
 And on our Lips thanksgiuing dwell :
 Yea, let vs not his loue forget,
 While *Sunne*, or *Moone* doth rise, or set.

5
 Let vs redeeme againe the Times,
 Let vs begin to liue anew,
 And not reuiue those hainous Crimes,
 That dangers past so neare vs drew ;
 Left he that did his hand reuoke,
 Returne it with a double stroke.

6
 A true *Repentance* takes delight
 To minde GOD'S fauours heretofore :
 So, when his *Mercies* men recite,
 It makes a true *Repentance* more ;
 And where those vertues doe encrease,
 They are the certaine signes of *Peace*.

7
 But where encreasing *Sinnes* we see,
 And to such dulnesse men are growne,
 That sleighted those *Protations* be,
 Which GOD in former time hath shown,
 It shall betoken to that *Land*
 Some *Defolation* neare at hand.

Our

Song 83.

199

8

Our hearts, oh, neuer harden so,
Nor let thine Anger so returne ;
But with desire thy Will to doe,
For our offences let vs mourne :
And minde to praise (eu'n teares among)
Thy Mercies in a ioyfull Song.

For the Communion.

WE have a custome among vs, that, during the time of administering the blessed Sacrament of the Lords Supper, there is some Psalm or Hymn sung, the better to keepe the thoughts of the Communicants from wandring after vaine objects: This Song therefore (expressing a true thankfulness, together with what ought to be our Faith concerning that Mysterie, in such manner as the vulgar capacities may be capable thereof) is offered up to their Devotion, who shall please to receive it.

SONG. LXXXIII.

Sing this as the third Song.

THAT Faouour, LORD, which of thy Grace
Wee doe receiue to day,
Is greater then our Merit was,
And more then praise we may :
For, of all things that can be told,
That which least comfort hath
Is more, then e're deferue we could,
Except it were thy *Wrath*.

2

Yet we, not onely haue obtain'd
This worlds best gifts of Thee ;
But thou thy *Flesh* hast also daign'd,
Our Food of *Life* to be :
For which, since vvee no mendes can make,

(And

(And thou requir'st no more)
The Cup of saving health we take,
 And praise thy *Name* therefore.

3
 Oh, teach vs rightly to receiue,
 What thou dost here bestow :
 And learne vs truly to conceiue,
 What we are bound to know ;
 That such as cannot wade the deepe
 Of thy vnfathom'd *Word*,
 May by thy Grace, safe courtes keepe
 Along the shallow *Ford*.

4
 This *Mysterie*, we must confesse,
 Our reach doth far exceed ;
 And some of our weake Faiths are lesse
 Then Graines of *Mustard Seede* :
 Oh therefore, LORD, encrease it so,
 VVe Fruit may beare to Thee,
 And that *Implicit* Faith may grow,
Explicit Faith to be.

5
 With hands we see not as with *Eies*,
Eyes thinke not as the *Heart* ;
 But each retaines what doth suffice,
 To act his proper part :
 And in the *Body* while it bides,
 The meanest Member shares
 That blisse, which to the best betides,
 And as the same it fares :

6
 So, if in *Vnion* vnto Thee,

United



Song 83.

201

Vnited we remaine,
The *Faith* of those that stronger be,
The weaker shall sustaine :
Our Christian *Loue* shall that supplie,
Which we in *Knowledge* misse,
And humble thoughts shall mount vs hie,
Eu'n to Eternall blisse.

7
Oh pardon all those hainous Crimes,
Whereof we guiltie are ;
To serue thee more in future times,
Our hearts doe thou prepare ;
And make thou gracious in thy sight,
Both Vs, and this we doe,
That thou therein maist take delight,
And we haue loue thereto.

8
No new *Oblation* we deuise,
For sins prefer'd to be ;
Propitiatorie Sacrifice
Was made at full by Thee :
The Sacrifice of *Thanks* is that,
And all that thou dost craue ;
And wee our selues are part of what
VVe sacrificed haue.

9
VVe doe no grosse *Realities*
Of *Flesh* in this conceiue ;
Or that their proper qualities,
The *Bread* or *Wine* doe leaue :
Yet in this holy *Eucharist*,
VVe (by a meanes Diuine)

Know

Know we are fed with thee, oh *Christ*,
 Receiuing *Bread* and *Wine*.

10

And though the outward *Elements*,
 For signes acknowledg'd be,
 VVe cannot say thy *Sacraments*,
 Things onely signall be :
 Because, who e're thereof partakes,
 In those this powre it hath ;
 It either them thy Members makes,
 Or Slaues of *Sinne* and *Death*.

11

Nor vnto those doe we encline,
 (But from them are estrang'd)
 Who yeeld the forme of *Bread* and *Wine*,
 Yet thinke the *Substance* chang'd :
 For we beleeeue each Element
 Is what it seemes indeed,
 Although that in thy *Sacrament*,
 Therewith on Thee we feede.

12

Thy *Reall Presence* we auow,
 And know it fo Diuine
 That carnall Reason knowes not how
 That *Presence* to define :
 For, when thy *Flesh* we feede on thus,
 (Though strange it do appeare)
 Both *We* in *Thee*, and *Thou* in *Us*,
 Eu'n at one instant are.

13

No manuaile many troubled were,
 This Secret to vnfold ;

For,

Song 83.

203

For, *Mysteries* Faiths Obiects are,
Not things at pleasure told.
And he that would by *Reason* found,
What Faiths deepe reach conceiues,
May both himselfe and them confound,
To whom his rules he leaues.

14

Let vs therefore our Faith erect,
On what thy *Word* doth say,
And hold their knowledge in suspect,
That new foundations lay :
For, such full many a grievous *Rent*
Within thy *Church* haue left ;
And by thy peacefull *Sacrament*,
The *VV*orld of *Peace* bereft.

15

Yea, what thy pledge and seale of *Loue*
*VV*as first ordain'd to be,
Doth great and hatefull Quarrels moue,
*VV*here wrangling Spirits be :
And many men haue lost their blood,
(*VV*ho did thy *Name* professe)
Because they hardly vnderstood,
*VV*hat others would expresse.

16

Oh, let vs not hereafter so,
About meere *Words* contend,
The while our craftie common *Foe*,
Procures on vs his end.
But if in *Essence* we agree,
Let all with *Loue* assay,
A helpe vnto the *VV*eake to be,

And

And for each other pray.

17

Loue, is that blessed Cymment, LORD,
 VVhich must vs re-vnite ;
 In bitter speeches, fire, and sword,
 It neuer tooke delight :
 The VVeapons thofe of *Malice* are,
 And they themfelues beguile :
 VVho dreame that fuch ordained were
 Thy *Church* to reconcile.

18

Loue brought vs hither, and that *Loue*
 perfwades vs to implore,
 That thou all Christian hearts wouldst moue,
 To feeke it more and more ;
 And that *Selfe-will* no more bewitch
 Our minds with foule debate ;
 Nor fill vs with that malice, which
 Disturbs a quiet state :

19

But this efpecially we craue,
 That perfect Peace may be
 Mong thofe that difagreed haue,
 In fhew of *Loue* to Thee ;
 That they with *Us*, and we with *Them*,
 May Christian Peace retaine,
 And both in New *Ierufalem*
 VVith Thee for euer raigne.

20

No longer let *Ambitious Ends*,
 Blinde *Zeale*, or cankered *Spight*,
 Thofe *Churches* keepe from being Friends,

VVhom

Song 83.

205

Whom *Loue* should fast vnite :
But let thy glory shine among
Those *Candlestickes*, we pray,
Wee may behold what hath so long
Exil'd thy *Peace* away :

21

That those, who (heeding not thy *Word*)
Expect an Earthly *Powre*,
And vainely thinke some Temp'rall *Sword*
Shall *Antichrist* deuoure ;
That those may know, thy *Weapons* are
No such, as they doe faigne,
And that it is no *Carnall warre*,
Which we must entertaine.

22

Confessors, Martyres, Preachers strike
The *Blowes* that gaine this *Field* :
Thanks, Prayre, Instructions, and the like,
Those *Weapons* are they weild :
Long suffering, Patience, Prudent-care,
Must be the *Court-of-Guard* ;
And Faith and Innocencie, are
Instead of Walls prepar'd.

23

For these (no question) may as well
Great *Babel* ouerthrow,
As *Iericho*s large Bulwarkes fell,
When men did *Rams hornes* blow :
Which could we credit, we should cease
All bloody Plots to lay,
And to suppose, *Gods* holy *Peace*
Should come the *Devils* way.

O

LORD

24

LORD, let that Fleſh, and Blood of thine,
 Which fed vs hath to Day,
 Our hearts to thy *True-love* encline,
 And driue ill thoughts away :
 Let vs remember what thou haſt
 For our meere loue endur'd ;
 Eu'n, when of vs deſpis'd thou waſt,
 And we thy death procur'd :

25

And with each other, for thy ſake,
 So truly let vs beare,
 Our patience may vs dearer make,
 When reconcil'd we are :
 So, when our courſes finiſh'd be,
 VVe ſhall aſcend aboue
Sunne, Moone, and Stars, to liue with Thee,
 that art the *God of Loue*.

Ember-weekes.

The Ember weekes are ſoure Faſts, anciently ſolemnized at the ſoure principal Seasons of the yeere, and by an Inſtitution appointed to be obſerued for diuers good purpoſes. Firſt, to humble our ſelues by faſting, & prayer, that God might, vpon our humiliation, be moued to grant vs the bleſſings belonging to thoſe Seasons. Secondly, that it might pleaſe God to ſtrengthen our Conſtitutions, againſt the diſtemperatures occaſioned by the ſeueral humours pre-dominate at thoſe Times, to the endangering of our bodily healths. Thirdly, that we might be remembred to dedicate a part of euery Season to Gods glorie. And laſtly, that there might be a publike Faſting and Prayers made for thoſe (according to the Apoſtles uſe) who by the laying on of Hands were to be confirmed in the Miniſtry of the Goſpel: For, the Sunday next after theſe faſts is the time ordinarily appointed for the Ordination of ſuch as are called to thoſe Offices.

SONG.

Song 84.

207

SONG. LXXXIV.

Sing this as the 9. Song.

THou dost from eu'ry Season, LORD,
To profit vs, aduantage take,
And at their fittest Times afford
Thy Blessings for thy Mercie sake :
At *Winter, Summer, Fall, or Spring,*
VVe furnish'd are of eu'ry thing.

²
A part therefore from each of these,
With one consent referu'd haue we,
In *Prayer* and *Fasting* to appease
That wrath our sins haue moou'd in thee,
And that thou maist not for our crimes,
Destroy the blessings of the *Times*.

³
Oh grant, that our *Deuotions* may
VVith true sincerenesse be perform'd,
And that our liues, not for a day,
But may for euer be reform'd :
Lest we remaine as fast in sinne,
As if we ne're had *Fasting* bin.

⁴
Our *Constitutions* temper so,
Those *Humours* which this Season raigue,
May not haue powre to ouerthrow
That health, which yet we doe retaine :
Else through that weakenesse which it brings,
LORD, make vs strong in better things.

O 2

And

And since thy holy ⁵*Church* appoints
 These Times, thy *Workemen* forth to send,
 And those for *Pastors* now annoints,
 VVho on thy *Fold* are to attend :
 Blesse thou, where they (who should ordaine)
 With *Prayre* and *Fasting* hands haue laine,
 6
 Oh, blesse them, euer blessed LORD,
 Whom for thy worke the *Church* doth chuse,
 Instruct them by thy Sacred *Word*,
 And with thy Spirit them infuse,
 That liue, and teach aright they may,
 And we their teaching well obey.

*These that follow are Thankesgiuings for
 publike Benefits.*

For seasonable Weather.

I *t is our dutie to give God Thanks, and praise him, both publicly, and privately for all his Mercies: especially, for such as tend to the generall good. And therefore the Church hath in her Liturgie ordained set formes of Thanksgiuing for such ends: In imitation whereof these following Hymnes are composed, that we might the oftner, and with more delight exercise this dutie, which is most properly done in Song: And thereby also the formes of Thanksgiuing are much the more easily learned of the common people, to be sung of them amid their labours. This, that next followes, is a Thanksgiuing for seasonable weather; by meanes whereof we enioying the blessings of the Earth, ought at all times to praise God for the same.*

SONG.

Song 85.

209

SONG. LXXXV.

Sing this as the third Song.

LORD, should the *Sun*, the *Cloudes*, the *Winde*,
 The *Ayre* and *Seasons* be
 To vs so froward, and vnkinde,
 As we are false to Thee ;
 All Fruits would quite away be burn'd,
 Or lye in VVater drown'd,
 Or blasted be, or ouerturn'd,
 Or chilled on the ground.

²
 But, from our duty though we swarue,
 Thou still dost mercy shew,
 And daigne thy Creatures to preferue,
 That men might thankfull grow ;
 Yea, though from day to day we sinne,
 And thy displeasure gaine,
 No sooner we to cry begin,
 But pittie we obtaine.

³
 The *Weather* now thou changed hast,
 That put vs late to feare,
 And when our hopes were almost past,
 Then comfort did appeare
 The heau'n the earths complaints hath heard,
 They reconciled be ;
 And thou such weather hast prepar'd,
 As wee desir'd of Thee.

⁴
 For which with lifted hands and eies,
 O 3

To

To thee we doe repay
 The due and willing Sacrifice
 Of giuing Thanks to day ;
 Because, such Offerings we should not
 To render Thee be slow ;
 Nor let that mercy be forgot
 VVhich thou art pleas'd to show.

For Plentie.

Plentie is the cure of Famine, and a blessing which, above all other, we labour and trauell for ; yet, when we haue obtained the same, it makes vs many times so wanton instead of being thankfull, that we forget not onely Gods Mercie in that, but abuse all his other benefits. To put vs therefore in mind of our dutie, and to expresse better a continuall thankfulnessse to the Almighty, this Hymne is composed.

SONG. LXXXVI.

Sing this as the third Song.

How oft, and by how many crimes,
 Thee icalous haue we made ?
 And, blessed GOD, how many times
 Haue we forgiuenesse had ?
 If we with teares to bed at night
 For our transgressions goe,
 To vs thou doest, by morning light,
 Some comfort daigne to show.

This pleasant ²Land, which for our sin
 VVas lately barren made,
 Her fruitfulnessse doth new begin,

And

Song 87.

211

And we are therefore glad :
 VVe for those Creatures thankfull be,
 VVhich thou bestowest, LORD,
 And for that *Plentie* honour Thee,
 VVhich thou dost now afford.

Oh, let vs therewith³ in excesse
 Not wallow like to Swine ;
 Nor into gracelesse wantonneffe
 Conuert this Grace of thine ;
 But so reuiue our feebled powres,
 And so refresh the poore,
 That thou maist crowne this *Land* of ours,
 VVith plenties euermore.

For Peace.

PEACE is the Nurse of Plentie, and the meanes of so many other blessings, both publike and priuate, that God can neuer be sufficiently prayesd for it ; yet, instead of glorifying him, men most commonly abuse it to the dishonour of God, and their ruine. This Hymne therefore is composed, that it may giue occasion to vs more often to meditate Gods mercie, and to glorifie his Name, who aboue all other Nations haue tasted the sweetnesse of this benefit.

SONG. LXXXVII.

Sing this as the 3. Song.

SO cause vs, LORD, to thinke vpon
 Those blessings we possesse,
 That what is for our safety done,
 VVe truly may confesse :
 For vvee, vvhose *Fields*, in time forepast,

Most

Most bloodie VVar did staine,
 (VVhil't *Fire & Sword* doth others vvaft)
 In safaty now remaine.

2

No armed Troupes the *Ploughman* seares :
 No shot our *Wals* o'returne ;
 No *Temple* shakes about our Eares ;
 No *Village* here doth burne ;
 No *Father* heares his pretty Child
 In vaine for succour cry ;
 Nor *Husband* sees his *Wife* defil'd,
 VVhil't he halfe dead doth lye.

3

Deare GOD, vouchsafe to pittie those,
 In this distresse that be,
 They, to protect them from their Foes,
 May haue a Friend of Thee :
 For by thy Friendship we obtaine
 These gladsome peacefull daies,
 And (somevvhath to returne againe)
 VVe thus doe sing thy praise.

4

VVe praise thee for that inward *Peace*
 And for that outward *Rest*,
 VVherewith vnto our Ioyes encrease,
 This *Kingdome* thou hast blest :
 Oh, neuer take the same away,
 But let it still endure ;
 And grant (oh LORD) it make vs may
 More thankfull, not Secure.

For

For Victorie.

O V^r God is the Lord of Hoasts, and the God of Battels: Whensoever therefore we haue gotten the upper hand ouer our Enemies, we ought not to glorie in our owne Strength, Policy, or Valour; but to ascribe the Glory of it to him onely, and returne him publike thanks for making vs victorious ouer our Enemies: And this Hymne serueth to help their Denotion who are willing to performe that dutie.

SONG LXXXVIII.

Sing this as the 44. Song.

WE loue thee, LORD, we praise thy *Name*
 Who by thy great Almighty arme,
 Hast kept vs from the spoile and shame
 Of those that fought our causlesse harme.
 Thou art our *Life*, our *Triumph-Song*,
 The *Ioy* and *Comfort* of our heart;
 To Thee all praises doe belong,
 And thou the LORD of *Armies* art.

2

VVe must confesse, it is thy powre,
 That made vs *Masters* of the *Field*;
 Thou art our *Bulwarke*, and our *Towre*,
 Our *Rocke* of refuge, and our *Shield*.
 Thou taught'st our hands and armes to fight;
 VVith vigor thou did'st gird vs round;
 Thou mad'st our Foes to take their flight,
 And thou did'st beat them to the ground.

3

With fury came our armed Foes,

To

To blood and slaughter fiercely bent,
 And perils round did vs inclose,
 By whatfoeuer way we went ;
 That had'ft not thou our *Captaine* beene,
 (To lead vs on, and off againe)
 VVe on the place had dead bin seene,
 Or mask'd in blood and wounds had laine.

4

This *Song* we therefore sing to Thee,
 And pray, that thou for euermore
 VVould'ft our Protector daigne to be,
 As at this time, and heretofore ;
 That thy continuall fauour showne,
 May caufe vs more to Thee encline,
 And make it through the World be knowne
 That such as are our Foes, are thine.

For deliuerance from a publike Sicknesse.

The Pestilence, and other publike sicknesses are those Arrows of the Almighty wherewith he punisheth publike transgressions: This Hymne therefore is to praise him, when he shall vnslacks the Bow which was bent against vs; and the longer he with-holds his hand, the more constantly ought we to continue our publike thanksgiuings: for when we forget to perseuere in praising God for his Mercies past, we usually renew those sins that will renew his Iudgements.

SONG. LXXXIX.

Sing this as the ninth Song.

WHen thou wouldst, LORD, afflict a *Land*
 Or scourge thy *People* that offend,

To

Song 90.

215

To put in practise thy Command,
Thy creatures all on Thee attend ;
And thou, to execute thy *Word*,
Haft *Famine, Sicknesse, Fire, and Sword.*

2

And here among vs for our sin,
A sore *Disease* hath lately raign'd,
VVhose fury so vnstai'd hath bin,
It could by nothing be restrain'd ;
But ouerthrew both weake and strong,
And tooke away both old and young.

3

To Thee our cries we therefore sent,
Thy wonted pittie, LORD, to proue ;
Our wicked waies we did repent,
Thy *Visitacion* to remoue ;
And thou thine *Angel* didst command,
To stay his wrath-inflicting hand.

4

For which thy loue, in thankfull wife,
Both hearts and hands to thee we raise,
And in the stead of former cries,
Do sing thee now a *Song of Praise* ;
By whom the fauour yet we haue,
To scape the neuer-filled *Graue*.

For the KINGS Day.

The first Day of KINGS Raignes hath bene anciently obserued in most Kingdomes: And with vs that custome is worthily retained; partly, for ciuill ends; and partly, that the people might assemble together, to praise
God

God for the benefit the Common-wealth receiveth by the Prince; to pray for his preservation also, and to desire a blessing upon him and his Government: To which purpose this Song is composed.

SONG XC:

Sing this as the third Song.

WHEN, LORD, we call to minde those things
That should be fought of Thee,
Remembring that the hearts of Kings
At thy disposing be;
And how of all those blessings, which
Are outwardly possessest:
To make a *Kingdome* safe and rich,
Good *Princes* are the best.

²
We thus are mou'd to sing thy praise,
For *Him* thou daigned hast,
And humbly beg, that all our daies
Thy care of vs may last.
Oh, bleſſe our *King*, and let him raigne,
In peacefull ſafety long,
The *Faiths Defender* to remaine,
And ſhield the Truth from wrong.

³
With awfull *Loue*, and louing *Dread*,
Let vs obſerue him, LORD,
And as the *Members* with their *Head*,
In Chriſtian peace accord:
And fill him with ſuch royall care,
To cheriſh vs for this;

As

Song 90.

217

As if his heart did feele we are
Some liuing parts of his.

4
Let neither *Partie* Struggle from
That duty should be showne,
Left each to other plagues become,
And both be ouerthrowne :
For, o're a disobedient *Land*,
Thou dost a *Tirant* set ;
And those that *Tyrant-like* command,
Haue still with *Rebels* met.

5
Oh, neuer let so sad a doome
Vpon these *Kingdomes* fall ;
And to assure it may not come,
Our sinnes forgive vs all :
Yea ; let the *Parties* innocent
Some dammage rather share,
Then, by vnchristian discontent,
A double Curse to beare.

6
Make vs (that placed are below,
Our callings to apply)
Not ouer curious be to know,
What he intends on high.
But, teach him iustly to command,
Vs rightly to obey ;
So, both shall safe together stand,
And doubts shall flie away.

7
When hearts of *Kings* we pry into,
Our owne we doe beguile ;

And

And what we ought our felues to doe,
 We leaue vndone the while :
 Whereas, if each one would attend
 The way he hath to liue,
 And all the rest to Thee commend,
 Then all should better thriue.

8

Oh, make vs, LORD, disposed thus,
 And our dread *Soueraigne* laue ;
 Blesse vs in him, and him in vs,
 We both may blessings haue ;
 That many yeares for him we may
 This *Song* deuoutly sing,
 And marke it for a happy day,
 When he became our KING.

.

Here endeth the HYMNES *and* SONGS
 of the CHVRCH.



To the READER.

THat such as haue skill and are delighted with Musicke, may haue the more varietie, to stir vp the soone cloyed affections, these *Hymnes* are fitted with many new tunes; neuerthelesse, all (but some few of them) may be sung to such Tunes has haue beene heretofore in vse; For the benefit therefore of those who haue no experience in Musicke, I haue here set downe which Songs they be; and to what old Tunes they may be sung.

To the tune of the 1, 2, 3. and of an hundred other Psalmes may be sung; Song the 3. 21. 32, 33. 35. 38. 43. 53. 57, 58. 67. 69. 72. 78. 81. 83. 85, 86, 87. 90.

To the tune of the 51. 100. 125. Psalmes; and the X. Commandements, &c. may bee sung, Song the 5. 6. 8. 11, 12. 27, 28. 34, 42. 44. 48. 51, 52. 56. 60, 61. 64, 65, 66. 68. 70. 73. 76, 77. 80. 88.

To

To the READER.

To the tune of the 112. 127. Pfalmes, and
the Lords Prayer, &c. may be fung; Song the
7. 40, 41. 45. 49, 50. 54. 59. 62. 71. 74, 75. 79. 82.
84. 89.

To the tune of the 113 Pfalme may be fung;
Song the 9, 10. 17.

To the tune of the 25. Pfalme may bee fung;
Song the 20.

To the tune of the 124 Pfalme may be fung;
Song the 47.

F I N I S.





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